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An account of missionary  
success in the island of







MISSIONARY SUCCESS  
IN THE  
ISLAND OF FORMOSA









Robertus Junius Rotterdam Balanus. Min. Pastor  
Gentium Insula Formose in Orientali India, nunc  
vero Eccl. Delfph. A<sup>o</sup> Do<sup>m</sup> MDCXLV. Aet<sup>e</sup> suo XXXVIII.  
O<sup>o</sup>Queboeren effigiebat et sculpsit. S. Kloetius. exc<sup>e</sup> Delfph.

AN ACCOUNT OF  
Missionary Success  
IN THE ISLAND OF  
**FORMOSA**

PUBLISHED IN LONDON IN 1650 AND NOW  
REPRINTED WITH COPIOUS  
APPENDICES

BY  
REV. WM. CAMPBELL, F.R.G.S.  
ENGLISH PRESBYTERIAN MISSION  
TAIWANFOO

*IN TWO VOLUMES—VOL. I.*

LONDON  
TRÜBNER & CO., 57 LUDGATE HILL  
1889



TO

HUGH M. MATHESON, Esq.

OF HEATHLANDS

‘A SUCCOURER OF MANY’

THESE PAGES ARE

RESPECTFULLY INSCRIBED.

A

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## PREFACE.

**H**E following brief sketch of the career of a Dutch Protestant missionary, who laboured in Formosa during the first half of the seventeenth century, may be said to form part of a somewhat forgotten chapter in the history of Christian missions, its quaint sentences carrying the reader back to a time when the churches of the Reformation were still struggling into the freedom and robustness of true spiritual life.

It is well known that the opening years

of this century witnessed the effect of many a sweeping change which had passed over the countries of Central Europe, probably the greatest of those changes being the victory of the Dutch over their long-continued Spanish oppressors, and the establishment of that Free Protestant Republic, whose hopeful energy was now being turned into eager competition with other nations, for a share in the commerce and wealth of the Far East.

The Spaniards were then engaged in lucrative trade with the Philippines, and Portuguese merchants were busy at Macao, but the Hollanders succeeded in taking possession of the Pescadore Islands on the south-east coast of China, hoping therefrom to obtain more effective control of the great northern markets, and to lead the

way in opening up a still more profitable intercourse with Japan.

This high-handed settlement on the Pescadores was of very short duration, the resident Chinese Authorities strongly objecting to the presence of the newcomers, and ultimately inducing them to remove their colony to the yet little-known—although much more fertile and extensive—Island of Formosa.

Here Dutch rule lasted for thirty-seven years—from 1624 till the beginning of 1662, when it was overthrown by an immense Chinese force under command of the chieftain Koxinga. He broke up the feeble military opposition arrayed against him, caused all European soldiers and officials to quit the colony, and compelled the inhabitants along the accessible western

side of the Island to acknowledge him as their lord and King.

It was during the thirty-seven years' occupation of Formosa that many missionaries from Holland laboured for the conversion of the native tribes ; and while the following pages bear testimony to the success of their work, other contemporary notices furnish valuable details regarding the men and the methods employed for the enlightenment of this heathen people.

As the subject is one of more than ordinary interest at present, a few of those early notices have been selected from GROTHE's recently published '*Archief voor de geschiedenis der Oude Hollandsche Zending*,' and placed as an Appendix to the accompanying Reprint.

It may be added here that the mission-

ary work, stopped by Koxinga in 1662, was recommenced by the Presbyterian Church of England in 1865 ; and that, seven years later, the Presbyterian Church of Canada began the only other Protestant mission in the Island.

A considerable measure of success has attended the work of these Missions, and both together have now more than seventy little Christian congregations connected with them ; some in purely Chinese districts, and some in villages occupied by people whose ancestors were members and office-bearers of the early Martyr Church of Formosa.

Thus, in the village of Toa-sia, about fifteen miles northward from the County city of Chiang-hoa, there is a self-supporting church of one hundred and sixteen

adult members, and the young preacher in charge belongs to an aboriginal family which has occupied a place of influence there for many generations. He is a lineal descendant of that Sek-hoan Chief (*see page 169*) who brought his tribe under subjection to Chinese rule during the reign of the Emperor Kang-hi.

Still more encouraging signs of progress are seen in the efforts now being made by the native brethren in Formosa to establish a church on the Pescadores. This movement originated in a visit which the writer paid to those islands during the summer of 1886. While moving about then from one island of the group to another, the people were so eager to listen to the gospel message that it rejoiced one's heart to have the opportunity of speaking to them.

The two hundred years which elapsed since a European preacher laboured here had blotted out every trace of Christianity from the place ; and yet—as if there existed some *natural* adaptation between human need and God's rich provision—those simple-minded fisher-people now crowded round to hear the story of redeeming love. In the village-temple, on the hillside, and by the seashore, they sometimes sat attentively so long that the joyous privilege of addressing them had to be given up from sheer hoarseness and loss of voice. Help, however, was near at hand, and the urgent call sent over to Formosa for fresh missionary extension soon awakened a genuine and widespread interest among the converts there. They speedily collected funds and set apart two native evangelists for the work

of the gospel in the Pescadores. Indeed, nothing could be more pleasing than the harmony and the heartiness with which the congregations in South Formosa took up the scheme, while the two brethren who were elected as the Church's messengers entered zealously upon their duties, and manifested a great amount of firmness and good sense in overcoming the initial difficulties of their position. They are now meeting with much encouragement in their work, and there is reason to hope that, before long, the first company of believers from those lonely islands will be received by baptism into the Church of Christ. Even already it would be difficult to estimate the high educational and Christian influence which such an effort is having on the Chinese and Aboriginal converts of

Formosa. They look upon the work in the Pescadores as being an undertaking of their own, and it would be difficult to place any limit to the possibilities which are suggested by this really new and most hopeful departure.

The Presbyterian Missions have not attempted anything like systematic work among the wild tribes on the eastern side of Formosa, nor is there any near prospect of their being able to do so. Indeed, owing to difference of language, and the high mountain ranges which have to be crossed, such work would really require to be carried on under separate management.

What an intensely interesting chapter would be added to the history of Christian Missions were some devoted brethren from the Netherlands to enter upon this field ! It

is a most inviting one, of definite limits, wholly unoccupied, and sure to come into prominence within the next few years. By commencing work here, the evangelical successors of men like Gravius and the worthy-to-be-remembered Hambroek, would carry with them the prayerful sympathy of many a friend of the good cause, and the undertaking would not weaken, but rather prove a source of daily-increasing strength to the Reformed Churches of Holland.

AYR, *May 1889.*





OF THE  
**CONVERSION**  
of  
five thousand nine hundred  
**EAST INDIANS**  
In the Isle FORMOSA,  
neere CHINA,  
To the Profession of the true GOD, in  
**JESUS CHRIST**

By meanes of M. Ro: JUNIUS, a Minister  
lately in *Delph* in *Holland*.

*Related* by his good friend, M. C. SIBELLIUS, Pastor  
in *Daventrie* there, in a *Latine* Letter.

Translated to further the Faith and Joy of many  
here, by H. JESSEI, a Servant of  
**JESUS CHRIST.**

---

*Imprimatur, JOSEPH CARYL.*

---

*LONDON,*

Printed by *John Hammond*, and are to be sold at his house  
Voer-against *S. Andrewes Church* in *Holborne*; and in  
*Popes-Head-Alley*, by *H. Allen.* 1650.



To his Christian Friends, in  
*ENGLAND, NEW-ENGLAND,*

or elsewhere, that pray for the *Comming  
in of the fullnesse of the Gentiles,  
that so all Israel may be saved;*

*H. Jessei wisheth from his  
soule, encrease of joy, and  
peace in beleeving.*

---

*Dearely beloved,*

**H**ERE are three things, that (with  
many of you) I have greatly  
longed for; yea, foure that I  
am in travell with, and must not cease till  
they be brought forth: namely, *First,*  
that *on Earth*, where the *Lords Name*  
hath beene greatly dishonoured, there  
his Name may be *greatly glorified*,  
*Psal. 113. 3. Psal. 67. 2. Mal. 1. 11.*  
*Secondly*, that *here*, where *his people* have  
beene generally reproached, and their

soules exceedingly filled with the scorning of those which are at ease, and with the contempt of the proud, *Psal. 123. 4*; that *their reproach may be turn'd into honour and their mourning into the garment of prayse*, *Isai. 61. 3, 7. Isai. 35. 10*. *Thirdly*, that the Earth may be so fill'd with the Knowledge of *Jehovah*, that *all his people may be one visibly, and serve Jehovah with one shoulder*; and *all differences and envies amongst them may be removed farre away*, *Isai. 11. 9. Zeph. 3. 9. John 17. 21, 23*. *And fourthly*, for all the Ends beforesaid, *that the fullnesse of the Gentiles might come in, and that so all Israel* (the remainder of Naturall *Israel* being thereby provoked to emulation) *might be saved*, *Rom. 11. 1, 11, 25, 26. Luke 21, 24*. For which glorious time on Earth, the very *creature* (which hath no hope of Heaven) *groaning and being in*

*travell, earnestly expecting, waits for, being subject to vanitie, untill that Glorious Libertie of the Sonnes of God: How much more may wee, whose Soules are alreadie freed, wait for that appointment for his Sonnes, the freedome of our Bodies also from all Thraldome? as Rom. 8. 19-23.*

Therefore, what great matter of refreshing was administred to my *Spirit*, when it was credibly reported by M. *Edw: Cresset*, (then of *Chelsey*, now of *London*) That *some Thousands of Indians had of late beene converted, by meanes of a Dutck Minister conversing amongst them!* What hopes were hereby raysed, that the *Fulnesse of the Gentiles was readie to come in*, and thereby of enjoying my Soules longings shortly! I delayed not therefore to goe to *Chelsey*, to heare of this more fully from himselfe; a man well reported of, and well knowne to M. *Lawrence*, of the *House*

of Commons; and to M. *Nye*, M. *Thomas Goodwin*, and M. *Simson*, and M. *Bridge*, lately of the *Assembly*: I found, that he and his household lived there, but himselfe by a Providence, was then abroad: Enquiring therefore of Mistris *Cresset*, she certified me as followeth; which I writ downe:

“ *That her Husband and she (with their Family) came lately from Delft in Holland, where M. Junius was then living, and of good repute among the Ministers and best People there. He told, of above foure thousand Indians that were brought to confesse Christ, and were Baptized: That himselfe (being a Dutch Minister) was sent over many yeares agoe by the Dutch Agents to their Dutch Plantation amongst the Indians: where, in some yeares space,*

“ having learn’d their *Language*, he  
“ preached to the Indians, and thereby  
“ many were brought to the professing  
“ of *Christ*, and by himselfe were  
“ Baptized. And his *Wife* dying  
“ there, some reasons moved him to  
“ returne for Holland. At his de-  
“ parture, the Indians shewed great  
“ affection to him, being greatly desirous  
“ of his stay: But not prevailing with  
“ him, they desired him to promise,  
“ either that himselfe would returne  
“ to them, or else that he would instruct  
“ one in their *Language*, and send him  
“ over to them, to teach them further:  
“ This he undertooke. And at his  
“ departing from them, they brought  
“ him many *Presents*; so that bee  
“ returned worth the value of about  
“ ten thousand pounds. *M. Junius*,  
“ since his returne to Holland, married

“ againe ; and he bath endeavoured to  
“ instruct a young man in their Lan-  
“ guage, to send to them ; and bath  
“ Printed some Catechismes in that  
“ Tongue, to send over unto them : the  
“ substance hereof, M. Cresset had  
“ from his owne mouth, when they  
“ were at Delft.”

This was testified by Mistris *Cresset* to me, in the fifth Moneth, call'd *July*, about the seventh day, 1646. I return'd to *London*, much fill'd with joy, upon this *Relation* by Mistris *Cresset* ; which was confirm'd by M. *Cressets* Letter to me, of the same Weeke : for your better satisfaction, take his owne words.

“ SIR,  
“ I WAS on Thursday at Tower-  
“ hill, with a desire to have  
“ seene you, but Providence bath

“ otherwise ordered it for the present.  
“ I was very sorry I was not at home  
“ when you came hither : I am desirous  
“ to give you the best satisfaction I can  
“ about the worke you heard of. There  
“ is (or at least was very lately) living  
“ in Delft in Holland, (and one of the  
“ Pastors of the Church there) one  
“ surnamed Junius (borne of Scotish  
“ Parents) in Rotterdam. The man  
“ I beleeve to be godly, and he is very  
“ well reputed of by the better part  
“ there. The man lived divers yeares  
“ in the East-Indies ; during which  
“ time, he gained so much knowledge  
“ in the Language there used, as that  
“ he was able to Preach to the Natives.  
“ Of whom, by his owne report to my  
“ selfe, he baptized about foure thou-  
“ sand. How strong his Call was to  
“ leave them I know not : But at his

“ departure from them, they bountifully  
“ laded him. He bath laboured to  
“ teach their Language to some young  
“ men ; and according to his promise, to  
“ send one over to them. And he bath  
“ gotten a Catechisme, and some other  
“ things, Printed in their Language,  
“ to send to them. Thus much I heard  
“ from him my selfe.

“ Whilst I was writing to you,  
“ there came one to me, whose Name  
“ is M. Halhead, who now lives at  
“ Kensington: he lived neere two  
“ yeares in my house at Delft, and  
“ being a Scholar, had convers'd with  
“ M. Junius ; and he mentions all the  
“ same things that I have written,  
“ and thus much more: That about  
“ seventeene thousand of those In-  
“ dians were turn'd from their Pagan-  
“ isme so farre, as that in severall

“ places they came to heare him  
“ willingly, and that he baptized  
“ above foure thousand of them. *If*  
“ it may be to your further satisfac-  
“ tion, *I shall, God willing, by the first*  
“ *Ship write to him, and desire to*  
“ *know all, more particularly: which,*  
“ *I assure my selfe, he will satisfie me*  
“ *in; and then I shall willingly doe*  
“ *the like for you.*

“ EDW. CRESSET.

“ Saturday, Jul: 11.

“ 1646.”

Having read this Letter with joy in the Lord, I entreated his performance of what he had kindly offered; *viz.* That he would write to M. Junius himselfe, that I might be the more fully satisfied in severall particulars which I mentioned in my Letter to M. *Cresset*: Which accordingly he performed, in sending the same

to M. *Junius* in *Delft*. For more full Answer to which Particulars, M. *Junius* sent back to M. *Cresset* a Booke in *Latine*, in whose *Dedicatorie Epistle* to M. *Junius*, the same things are mentioned: Of the truth whereof, by his owne sending it back for such an end, he thus certified his approbation. M. *Cresset* having received this Booke, he left it for me with the honoured, the Lady *Mayerne* (Wife to Sir *Theodore Mayerne*, Baron of *Albone*) of whom having received it, I was so affected with it, that I delayed not to *Translate* it, out of *Latine* into our *English* Tongue, whatsoever in it was materiall to the purpose beforesaid; some other things—for *brevitie*—being passed over.

Touching this M. *Junius*, and also the *Author* of that *Latine Epistle*, I have further enquired of M. *Ed: Richardson*,

now a Preacher in *Yorkshire*, formerly in *Delft* for some time together: who gives *a very good commendation of them both, as good as of any Dutch Ministers he was there acquainted with, judging them very credible persons*; and said, *that those two Dutch Ministers were familiarly acquainted each with other*. And it seemes this M. *Junius* was willing; that this so Glorious a Worke, that the Lord had done by him among these *East-Indians*, should rather be published by his good Friend, (*to avoid vain-glory, and the appearance thereof*) then by himselfe.

And now, from the *Epistle it selfe*, I will no longer detaine you; but onely to intreat you, That whilst you reade, or heare this Relation following, you would oft lift up your hearts to the God and Father of our Lord Jesus, with *joyfull* thanks and *prayse*, and with earnest

*prayers to the God of Mercie, who is the God of the Harvest, That he would send forth his Messengers, to be his Labourers, to the foure Corners of the Earth ; and that you, who are the Lords Remembrancers, would give him no rest, untill he establish, and till he shall make Jerusalem (that long hath lyen in the dust) to be a Prayse in the Earth. Isa. 62. 6.* And untill he per-  
form the other *Three things* beforesaid ;  
That so *our joy may be full.* In the *beleev-  
ing* whereof, (*in the midst of outward  
distractions*) exceedingly refreshed hath  
often beene the heart of

*Your Companion in Tribulation, and  
in Witnessing of Jesus Christ,  
and in the assured hope of Glory  
with him,*

H. JESSEI.



## THE LETTER OF

Mr. C. SIBELLIUS, Relating  
that EAST-INDIAN *Conversion*  
before-mentioned, here  
followeth.

---

A Monument to the Glory of  
God, and the blessed *Memoriall of*  
*the Reverend man of God, very eminent*  
*in Pietie, and in Learning, M.*  
**ROBERT JUNIUS**, lately of the  
Church of God among the Heathen,  
in the Isle FORMOSA, *best deserving;* *now of the Lords Flock in*  
**DELPH**, *a most vigilant Pastour.*

**W**HEN in the former yeare [*viz 1645*]  
in the Name, and by the Assigne-  
ment of the Reverend Synod of the  
Churches of *Overisle*, I was present at the  
Honoured Synod of the *North Holland*

Churches at *Harleim* (for the testifying and conserving *our* holy and firme Agreement :) There, with great applause of all, and with highest admiration, were those (*Glad Tidings*) received, which made mention of the happie state, and the encrease of the Churches of God (*among the Heathen*) in the *Easterne India*: Where, the unwearied diligence of the most Learned *JUNIUS*, and his singular Dexteritie, accompanied with the Blessing of God, both in *Planting*, *Watering*, and *Governing* of Churches amongst the *INDIANS*, in the *FORMOSA* Island, publiquely was spoken of, and commended.

I presently concluded in my selfe, that this singular favour of God by meanes of him conferred upon those blinde *Heathen*, was fit to be made knowne to the *whole World*, and that the Posteritie of all Ages should never be forgetfull of the same.

And because, that hitherto this is not enterprised, much lesse performed, by any that I know of ; I shall briefely and faithfully set forth, to the glory of God, and the perpetuall memoriall of the things done ; *First*, his *INGRESSE*, or *Entrance* into that holy Vocation ; then, *secondly*, his *PROGRESSE* in the same ; and *thirdly* and *lastly*, his *EGRESSE* from the same.

---

## I.

*Of his INGRESSE.*

TOUCHING his *Ingresse*, or his Call thither : This M. *Junius*, being ordained of GOD thereunto, was nominated by the Honourd and Pious Senate of the Famous Expedition of the *United Provinces* of the *Low-Countries*, for the *Conversion* of *Easterne-Indians*, for the bringing them to the Knowledge and Faith of Christ, and

so for the furthering the *Conversion* of those *INDIANS* in particular, in the Island called *FORMOSA*, who were blinde and miserable worshippers of the Devill, and slaves unto him.

This great Taske and Charge, he readily and willingly yeelded unto ; and seriously considered of the diligent and faithfull administration thereof.

And certaintely, nothing is more honourable to God, nothing more acceptable to all good men, nothing more conducible to the appeasing of Consciences, nothing more salutiferous to the *Heathen*, that sit in the darknesse of Idolatrie, and Errors, and wofull shadow of Death ; than the sending forth of faithfull, able, and painfull *Labourers into the Harvest* ; for opening the eyes of the blinde, and turning them from Darknesse to Light, and from the power of Satan unto God ; that they may

*receive remission of sinnes, and an Inheritance amongst them that are sanctified by Faith that is in Christ.*

To be an instrument of saving one soule (snatch'd out of the jawes of that *infernall Wolfe*) farre exceeds all other gaines. The faithfull *Servant* of the most High rejoyceth more in this, if he may gaine to Christ *a poore wretch*, that is most contemptible in the eyes of the *world*, thæn if all the Treasures of the world were offered unto him. *He that shall convert one sinner from the error of his way, shall save a soule from death, and shall cover a multitude of sinnes*, as the Apostle *James* saith, (*James 5. 20*).

To proceed: M. *Junius* being carried by the good hand of God to the FORMOSAN Island in the *East-Indies*, preached in *Dutch*, his Mother Tongue, amongst them for above two yeares to-

gether, laying open the Mysteries of Salvation.

But the Natives there not understanding *Dutch*, he being moved with an exceeding desire of their Conversion and Salvation, and of freeing and discharging his owne Conscience, with great paines and speedie diligence, in a short time, even now in his adult age, he happily learned the barbarous Language and rude *Idiome* of those *Heathen*, who were of differing Speech and Manners; and wisely framed himselfe to speake to their Capacitie and Edification. And there they heard him speaking to them plainly in their owne Tongue, wherein they were borne, the Wonderful Mysteries of the Gospel of Christ, for Twelve yeares together; [*viz.*, from the yeare 1631, to the yeare 1643].

---

## II.

*Of his PROGRESSE.*

**N**OW, touching his *Progresse*, or proceeding on and successe amongst them ; he was unwearied in his constant dayly paines with them, for their soules health, both publikely and privately : and the Lord assisted him with speciall dexteritie, and gave a wonderfull blessing upon his paines amongst them. For (to say nothing of *Dork* and *Tirose*) in six of the most famous Townes in the Northern parts of the *Formosan* Island, viz., *Tavacan*, *Sincklan*, *Bacluan*, *Matthauw*, *Soulang*, and *Terurang*, the Lords Worke had such wonderfull Successe ; that it hath moved, and still doth move the greatest admiration to all Godly people, that have notice thereof.

As touching the *Fruit* and *efficacie* of the Preaching of the Word : by the Light

of Heavenly Truth, Idolatrie, not to be named, brutish ignorance, horrible blindness, and most filthie worship of Devils being discovered and expelled ; very many of the inhabitants were brought to the saving knowledge of, and true faith in God, and the Redeemer, Jesus Christ.

And so great and laudable *Progresse* both of men and women, young and old, chiefe ones, middle sort, and meane ones made therein ; that every one of them could not only rehearse without hæsitating accurately the chiefe Heads or Principles of true Religion, but also were able to *Answer* wisely and solidly to most *Questions* about Religion that one would propound or put forth to them.

And this their Knowledge and Profession of Faith, many of them did so adorne, by their Pietie towards God, and Righteousnesse and Love to their Neighbour, and

Sobrietie and Temperance in themselves ; that may cause shame and blushing to many amongst us, that are born of *Orthodox* Parents, and from the Child-hood have been trayned up in the Christian Religion.

Moreover, many of them are so able, in such fervencie of spirit, to poure out their prayers before God, Morning and Evening, and before and after taking of Meat, and in other Necessities ; and that with such comelinesse and fitnesse of speech, and with such moderation and decencie of gesture ; that may provoke tears to such as heare and behold them. And there are some of them, that being called to pray about any matter or businesse, are able to perform it in *conceived* prayer, *ex tempore*, so readily, in such fit expressions, and with such arguments and pithinesse, as if they had been spending some houres for the contriving and so framing of them.

And when the *Prince of Darknesse* being molested by this glorious Light, so kindled and set up there, would extinguish, or suppress it ; he stirred up some, especially impudent wretched Women, Inchanters, Whoorish, deceitfull ones, covetous of filthy gaine ; that went about and endeavoured to turne these back to the worship of Devils and Idols, as their fore-fathers had done, and to abandon the Truth (*as a Noveltie, or new upstart Doctrine*). Some of these themselves, by the paines taken with them, were through the Lords goodnesse converted, and brought from the Power of Darknesse unto God ; and others of them were so convinced, or otherwise by the Pious Magistrate restrayned, that they could no longer hinder the Course and *Progresse* of the Gospel among them.

And whereas the *Gentiles* or *Heathen* are first to be instructed and Preached unto,

that they may beleeve, before they should be baptized ; This Reverend M. *Junius* tooke great paines dayly, in first instructing them in the grounds of Religion, Catechizing them, to bring them to beleeve : So that of persons grown up in that Isle of *Formosa*, *FIVE THOVSAND and NINE HVNDRED*, of both Sexes, gave up their Names to Christ ; and professing their Faith, and giving fit Answers to Questions propounded out of the Word of God, were *BAPTIZED* by him : (of which number of persons, so *Dipt* in Water, the Infants of persons in Covenant are not reckoned;) and to such persons in *Soulangb*, and *Sinc-kan*, and elsewhere, being instructed well in the Doctrine of the *Lords Supper*, was that Ordinance of Christ also administred with much reverence, joy, and edification.

And because the instructing of persons to Reade and to Write, tends much to

further, not onely Civill and Political good, but also Spirituall ; herein also M. *Junius* tooke much paines, in furthering of both ; instructing some to Teach others, and in Visiting and Ordering the Schollers.

And besides a few *Dutch* men, that were Teachers of others ; in the *Six Townes* before said, of the *Heathenish* Natives that he gained to Christ, about *Fiftie* of them he so instructed and fitted for this Worke, that excelled in Godlinesse, Knowledge, Industrie, Dexteritie, and Sedulitie ; that before his Departure thence, they had taught *Six Hundred* Schollers to Reade and to Write ; and that instructed, as well the elder as younger persons, in the Rudiments of Christian Faith.

And it is not easie to judge whether the Schollers, for their dociblenesse and obedience, or their Masters, or Teachers for their paines and diligence were more

to be commended. M. *Junius* in the meane time collected the chiefe Heads of Religion, and some for dayly Prayers, and translated certaine Psalmes into the *Formosan* Islanders Language.

Also his care and paines was not onely in behalfe of those *Six* Northerne Townes there, beforesaid : but for the Southerne parts thereof also : where, in *three* and *twentie Townes* he planted Churches, and furthered the Worship of the true God. And the Lord vouchsafed such abundant Blessings upon his Labours and Endeavours amongst them, whom he both planted and watered, (feeding them with sound Doctrine, good Example, and Love unfained ; not counting his Life too deare to venture in this Worke, for their gaining and building up :) that he hath left such a Report and Memoriall behind him at his Departure, as will be precious and blessed so long as this World endureth.

## III.

*Of his REGRESSE.*

AND now lastly, touching his *Regresse*,  
or Departure from thence; the *Occa-*  
*sions* and *Causes* were these:

The Churches there being so happily planted and watered, and they having divers Pastors, Teachers, and Overseers set over them; his owne body was growne very weake, and more unservicable by Diseases that were renewed, with which he was long and painfully afflicted.

*First*, He was moved with a great desire of seeing his aged and most deare Mother; before her, or his Death, whom hee had left in the *Netherlands*.

And *secondly*, of seeing againe his owne deare Countrie, that by the joyfull Tydings of the Lords Blessing his paines among those Heathenish *Indians*, hee might refresh

the hearts of the Churches, Ministers, Brethren, and Friends.

And *thirdly*, that he might the more promote and further (by meanes of those here, that had the chiefe managing and governing of those *Indian Affaires*,) the proceeding on for the Conversion of the Lords *Vineyard*, that is alreadie Planted and Watered in the *Formosan Iland*, and for further helpe in propagation of the Gospell amongst them: Hee having declared to the Ilanders there these and the like *Grounds* for his returne; [they being put into so good a posture for their good proceeding on, in their Churches, Schollers, and every way] not without being greatly desired by them, at last they yeelded to dismisse him.

“ This so joyfull a *Narration* of the Con-  
“ version of so many of the *East-Indians*  
“ in the Iland *Formosa*, is recorded and

“ published in *Latine* by Master *Caspar Sibellius*, Pastor of the Church in *Daventry* in the *Netherlands*.

“ Being writ by him there, *July 25, 1646*  
“ (himself being dearly beloved of, and  
“ acquainted with this blessed Instrument  
“ Mr. *ROBERT JVNIUS*:) and is pre-  
“ fixed to his Booke called *Antidotum  
Ambitionis*, beforesaid:” [*Printed at the Charge of I. Iansonius, Amsterd:]*

“ Who so desireth, and such as would  
“ see more about this *Historie* and the cer-  
“ taintie thereof, they may search and see  
“ these Letters, Acts, and publicke Testi-  
“ monies extant, which confirme the same,  
“ (out of which Mr. *Sibellius* gathered much  
“ of the *Relation* before said:) *viz.* The  
“ Acts of the Synod of the Northren parts  
“ of *Holland* held at *Harlem Anno 1645*.  
“ the twentieth Article. The Acts of the  
“ Visitation of the Churches and Schollers

“ of the Northern *Formosan* Ilanders :  
“ which Three Faithfull Pastors of those  
“ *East-Indian* Churches, accompanying the  
“ Elder of *Tayouan*, two of the States  
“ Senators being present, ordered and per-  
“ formed in the yeare 1643, in the Moneths  
“ of *September* and *October*.

“ Also Letters from the Eldership in  
“ *Tayouan*, and from others, to the Classes  
“ in *Amsterdam*, and in *Walachria*, written  
“ specially about this business. To which  
“ may bee added the excellent and most  
“ ample Testimonall, wherewith the  
“ Ecclesiasticall Assembly at *Soulang* the  
“ Eight of *October* 1643, dismissed the  
“ said Mr. *ROBERT JVNIUS*. All  
“ these were seen, and read and examined  
“ diligently by me (so affirmeth)

“ *C. SIBELLIUS.*”

*And upon my desire and request to have  
the clearest Evidence herein, with the par-*

*ticulars thereof most fully; the RELATION  
beforesaid (writ by Mr. Junius's familiar  
friend) was sent by Mr. Junius himselfe, to  
Mr. Cresset, as is before mentioned, for me,*

H. J.

Before the *Eight Month October 1649*,  
the *Relator* hereof H. J. had entreated of  
the said Mr. Cresset, that he would write  
againe to *Delpb*, to be informed of the  
further proceeds about those *Indians* in  
the isle *FORMOSA*; who, having written  
thither accordingly to M. E. H. his friend  
in *Delpb*; he received back this Account  
following.

SIR;

*I HAVE conversed with Mr. Junius  
about your desire, how it goes with  
the FORMOSAN INDIANS: And he  
certifies me, that as he was there, alone; so  
now there are there foure Ministers alreadie:*

*(Blessed be God for it;) to the great encrease  
of his Church and People for his super-  
abundant Glorie, and our great Rejoycing  
and Comfort.*

*For the Conversion of the Heathen, is  
according to his Promise in his sacred word  
. . . The Companie have concluded and  
agreed to send three Ministers more, whom  
they, with Mr. Junius, thinke most fit, to  
performe that great worke. And Mr.  
Junius doth instruct them that are to goe, in  
the Language; that they may (with God's  
mercie) bee the better enabled to performe  
that great Worke, which they are sent  
for, &c.—*

Your loving friend,  
E. H.

Delph 25. of  
Octob, 1649.



APPENDIX.

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J. Blaef Pinxit

J. Hoornwijcker sculpsit.

Die Grarius dien man, die als hier Precker, leidde:  
In wiec een rierige weest, een geest vol wijsheit, zweerde  
Zen Paulus in dat hem, luftlos in de schrift:  
Zer Daniel, die sich mit bable's ruse d'eft  
Niet heeft bocht oefact, temgho moet hem ganken.  
Zer Paulus en H. Edinburgh room oec recht schoone mycken  
Die sijn arbeidszaamheit aldaar gescreven heeft  
Want hem is tot sijn leen nu in den hemel g'eft.

J. Hoornwijcker sculpsit



## I.

### THE EARLY DUTCH MISSION IN FORMOSA.

BY REV. W. CAMPBELL.

**A**CCORDING to the narrative of the historian Valentyn, it was in 1624—when the Dutch East India Company had secured its position on Formosa, and had commenced to trade with the natives and to colonise the country—that the Authorities in Holland began to be solicitous about sending forth ministers of the Gospel to benefit their fellow-countrymen, and to seek the extension of

God's kingdom among the rude heathen inhabitants of the Island.

To begin with, only two Scripture-Readers were sent out; but, as one of these, Michiel Theodori, was recalled to Batavia soon after his arrival, the carrying on of the work devolved upon Dirk Lauwrenzoon, who continued till May 1627.

The first Christian minister designated to Formosa was the pious George Candidius. He arrived on the 4th of May 1627, and entered immediately upon those labours which proved so helpful to the furtherance of a most gracious and widespread movement. Like a true zealot, he began by making himself familiar with the language and religion of the natives, and then led them into the right way of salvation having much fruit amongst this poor people, and being the means, not without

great toil, of bringing many of them from the power of sin and superstition into the glorious liberty of the sons of God.

After labouring thus for about two years, the Rev. Robert Junius was appointed to assist him, and he also began by working hard at the study of the native colloquial and in the preparation of catechisms for religious instruction ; some affirming that he even succeeded in translating several portions of God's Word into the language of the aboriginal tribes.

In 1631, Mr. Candidius was called to Batavia, where he remained for some time ; but, still remembering the needy Church of Formosa, he returned to the scene of his former labours about the middle of 1633, and took up his abode with Mr. Junius in the village of Sakam, which afterwards developed into the large Chinese city of Taiwanfoo.

Two years later, those earnest, like-minded fellow-labourers were privileged to receive by baptism into the Church of Christ no fewer than seven hundred adults, and on March 11th, 1636, they were able to report to colonial headquarters at Batavia that, from observations made on a journey through the island with Governor Putmans, at least fifteen additional ministers would be required to take advantage of the opening which then existed for the spread of the Gospel. Accordingly, on April 23d, the Rev. Ahasuerus Hoo-gestein received appointment, and on July 26th, the Kirk-Session at Batavia decided to reinstate in office the Rev. Joannes Lindeborn and send him also to this very inviting field of labour.

During 1637, Mr. Candidius returned to the Fatherland, the Rev. Gerardus Leeuwius went out to act as chaplain to

the Dutch residents near Fort Zeelandia, and Mr. Junius was once more left alone at Sakam, Mr. Lindeborn having been deposed from office on account of improper conduct, and Mr. Hoogestein having died when about to enter upon active service.

On July 12th, 1638, the Rev. Joannes Schotanus was called to share the work with Mr. Junius, and reached his destination in due course, but remained only a short time; for, on December 11th of the following year, he appeared in Batavia without proper credentials, having been suspended from office in presence of his ministerial colleagues by Governor Van der Burg.

In January 1640, a letter was received at Batavia containing the sad news that Mr. Leeuwius had recently died, and that Mr. Schotanus still required to be kept under Church censure; while on July

12th, the Rev. Joannes Bavius was called to Formosa, Mr. Junius having been granted leave of absence after ten years of faithful service.

On May 9th, 1641, the energetic Mr. Junius reached Batavia, and was asked if he were willing to return to Formosa at the close of a brief stay, or inclined rather to continue his journey to the Fatherland. He replied that, if considered necessary, he was entirely willing to go back and resume his missionary work, on condition that he received an increase of salary, and that Governor Traudenius were instructed to cease from molesting him in the discharge of his official duties. Assurance having been given that orders would be sent to have everything conducted as under the former Governor, he further petitioned that the Rev. C. Agricola be made a Licentiate, and the Rev. N.

Mirkinius should be permitted to draw full stipend on attaining to a preaching-knowledge of the language. As no Kirk-Session had yet been established in Formosa, the opportunity was taken to ask Mr. Junius if he thought it desirable to form one; his reply being in the affirmative, and conveying a request that this point also should be brought under the notice of the Governor. Thus, on May 13th, Mr. Junius engaged to return for three years to Formosa, receiving as salary one hundred and forty *guilders* a month, in addition to the allowance of ten *ryxdaalers* for house expenses; His Excellency further assuring him that he would write to Governor Traudenius on the various matters alluded to, and promising that the names of the two brethren which had been mentioned to him would be put forward for promotion. And here,

it may be added, that although there was little delay in carrying out this latter item of the agreement, the archives contain no subsequent references to either of these brethren, except a brief notice to the effect that Mr. Agricola returned to Batavia on August 1st, 1644. They were both successful in gaining an intimate acquaintance with the native language, and this was the reason which chiefly influenced the Council in consenting to their promotion.

In 1643, the Rev. Simon van Breen was called to Formosa, and on December 14th of the same year, Mr. Junius again arrived in Batavia, leaving Mr. Bavius and Mr. van Breen, with the licentiate Rev. Hans Olef, in charge. He was earnestly requested to continue his services, but, although Mr. Bavius and the inhabitants of Soelang had also urged him to stay, he believed it to be his duty now to return

home, and therefore modestly put aside this request of the Session; being careful, however, to make a number of valuable suggestions for the benefit of the now flourishing Church in Formosa, which were afterwards attended to by Governor Caron. He seems to have departed soon after for the Fatherland, where he died in 1656.

In 1644, the Rev. Joannes Happartius went out to Formosa, and on November 17th of the same year, directions were issued to draw up such rules as would be most suitable for the organisation of the native Church, a further order of the Council being for the compilation of a 'Sakams Dictionarium' which might afterwards be enlarged into a general Malay, Portuguese, German, and Sakams Dictionary.

In 1646, Mr. Bavius still abode in the

village of Soelang, having also under his direction the work in the villages of Mattau, Dorco, Tilosen, and Tevorang ; Mr. van Breen was labouring in Favorlang and the neighbouring villages ; Mr. Hap-partius (of whom no further mention is made) being stationed at Castle Zeelandia, where he conducted the Dutch services, and attended to the interest of the congregations at Sakam, Tavocan, and Bakloan. Meanwhile, Mr. Olef remained among the Southern villages ; but, as this large parish extended from Favorlang to Pangsoia, the assistance of a colleague was earnestly petitioned for, and bitter complaints were made concerning the laziness of the teachers there.

During 1647, Mr. Bavius succumbed to serious illness, and Mr. van Breen received permission to return to the Fatherland.

It was also about this time that the Rev. Daniel Gravius expressed his desire to serve

the Church of Christ among the newly converted heathen of Formosa. He was established as a minister at Batavia, a man of great talents, and much beloved both by the Government officials and his congregation. With many arguments and inducements, they tried hard in name of the Council and Kirk-Session to dissuade him from his purpose; but he remained steadfast in this—that, if they would release him from his official work in Batavia, he would at once proceed to Formosa. After many more fruitless attempts to alter his intention, he was at last set free, His Excellency the Governor-General commanding (however much he desired to keep him) that his praiseworthy zeal and pious determination should no longer be hindered, but rather assisted in every way possible; so that, having made a few needful preparations, Mr. Gravius said farewell

to the Kirk-Session of Batavia, leaving for Formosa on May 6th, amid the tears of his very sorrowing and fondly attached congregation. He remained in the island of his adoption for four years, being of great service to the congregations there, because of his exceptional skill in the language of the native tribes. When this service had been rendered, he again filled the ministerial office at Batavia, and on February 5th finally returned to the Fatherland. Even so late as January 2d, 1662, he gave proof of his linguistic skill and deep interest in the mission cause, by issuing at Camp Vere his 'Formulary of Christianity,' a laborious and careful work of about three hundred pages, with the Dutch and Formosan printed in parallel columns.

On April 15th, 1652, the Rev. Gulielmus Brakel received appointment, and on

July 3d it was intended further to strengthen the Church in Formosa, by calling the Rev. Gulielmus Pantherus, who, however, refused to go.

On March 7th, 1653, the affairs of this still prosperous church were fully discussed in Batavia, and upon the Kirk-Session urging the members of Council to send many more labourers into the quickly ripening harvest, instructions were issued that the newly appointed Governor, Mr. Caesar, should at once proceed to make investigation and report.

On 26th July 1651, the Rev. Joannes Lutgens was appointed, and afterwards laboured on the Pescadores, where he died and was buried; leaving four helpless children, and his wife, who became Matron of the Christian Orphanage in Formosa. Valentyn gives few particulars regarding the nine ministers appointed to Formosa

during the four following years, the last-named on his list being the Rev. Gulielmus Vinderus, who was called to labour there on May 21st, 1657.

Indeed, for a considerable time previous to this, events had been taking place in China which were destined now to bring rapidly about, not only the cessation of all missionary work on the island, but the overthrow of the Dutch authority, and the lapsing of the people back again into their former condition of heathenish ignorance and superstition.

The Ming dynasty was supplanted by the present Manchu-Tartar dynasty in 1644, and of all the daring spirits which those stirring times produced, none of them equalled in force of character the somewhat patriotic pirate Koxinga. He refused allegiance to the Manchu usurpers, collected a large fleet which swept

the seas, and could number his adherents on land by tens of thousands. It was all in vain, however, for the stubborn fierceness of those Tartar hordes proved more than a match for him ; and so, after several years of open hostility, he was compelled to retreat from the mainland, and to turn his attention toward the large fertile island of Formosa.

Operations were directed against it in 1661, Koxinga experiencing no real difficulty in landing his forces, and summoning the Dutch to an immediate surrender on pain of death by fire and sword.

The deputies who were appointed to meet him offered to evacuate the stronghold at Sakam, but Koxinga replied : ' That, as Formosa had always belonged to the Chinese, foreigners must now agree to quit it, or to hoist the red flag ; ' whereupon the war signal did soon appear

flying over Fort Zeelandia, and the siege began.

It lasted nine months, every attempt by the Dutch to strengthen their position being met with a more vigorous blockade, and the infliction of more terrible suffering upon all defenceless Hollanders who were scattered throughout the country.

Especially were the ministers and school-masters singled out for every form of cruel indignity, and even death itself, Koxinga issuing orders for their arrest, and causing some of them to be crucified in those very villages where they had been prosecuting their gracious and self-denying work. One such incident is thus described by Nieuhoff :—‘Among the Dutch prisoners taken in the country was one Mr. Hambroek, a minister. This man was sent by Koxinga to the Governor to propose terms for surrendering the fort; but, in case of

refusal, vengeance would be taken on the Dutch prisoners. Mr. Hambroek came into the castle, being forced to leave his wife and children behind him as hostages, which sufficiently proved that if he failed in his negotiation, he had nothing but death to expect from the chieftain. Yet he was so far from persuading the garrison to surrender, that he encouraged them to a brave defence by hopes of relief, assuring them that Koxinga had lost many of his best ships and soldiers, and began to be weary of the siege. When he had ended, the council of war left it to his choice to stay with them or return to the camp, where he could expect nothing but present death. Every one entreated him to stay. He had two daughters within the castle, who hung upon his neck, overwhelmed with grief and tears, to see their father ready to go where he knew he must be sacrificed by the mer-

ciless enemy. But he represented to them that, having left his wife and two other children in the camp as hostages, nothing but death could attend them if he returned not ; so, unlocking himself from his daughters' arms, and exhorting every one to a resolute defence, he returned to the camp, telling them at parting that he hoped he might prove serviceable to his poor fellow-prisoners. Koxinga received his answer sternly ; then, causing it to be rumoured that the prisoners incited the Formosans to rebel against him, ordered all the Dutch male prisoners to be slain. This was accordingly done ; some being beheaded, others killed in a more barbarous manner, to the number of five hundred, their bodies stripped quite naked, and buried fifty and sixty in a hole. Nor were the women and children spared, many of them likewise being slain, though some

of the best were preserved for the use of the commanders, and the rest sold to the common soldiers. Happy was she that fell to the lot of an unmarried man, being thereby freed from vexations by the Chinese women, who are very jealous of their husbands. Among the slain were Messrs. Hambroek, Mus, Winsem, and Ampzingius, clergymen, and many school-masters, who were all beheaded.'

It must have been about this time that the Rev. Marcus Masius, who had been labouring on Kelang Island, near Tamsuy, made his escape to Batavia, after touching at Japan.

At length, worn out with disappointment and fatigue, the little garrison was compelled to surrender at the beginning of 1662, all the public property falling into the hands of the enemy, and the brave but heavy-hearted defenders being

allowed to embark in their only remaining ship.

The following year, when the Dutch official, Mr. Bort, arrived with a fleet, it was found that Koxinga's son was already in power, who conveyed a message stating that the widow of Jacobus Valentyn, the Rev. J. de Leonardis, with others, were still at Sakam, and that he was willing to restore them all, to throw open the trade of Formosa, and provide a settlement for the Hollanders at Tamsui, if only they would join him in a defensive alliance against the Tartars. Nothing, however, seems to have resulted from these negotiations, as the poor prisoners were allowed to continue their dreary, comfortless days in exile.

It was not till September 2d, 1684, that the Lord mercifully delivered some of those unfortunate captives, namely, Alex-

ander Schravenbroek, with his wife and two children ; the widow of Hendrik Verbiest, with two children ; Salamo Valentyn, with his wife and three children ; Mrs. Susanna van Berehem, with her daughter ; and Mrs. Geertruy Focanus, with her two sons (which two widows with their children, being natives of Sakam, remained in China). Of these, Alexander van Schravenbroek, after twenty-two years' imprisonment, had so fully mastered the language that the Ambassadors Paats and Keyser engaged him as an interpreter.

Such are Valentyn's final notices of the Dutch mission to Formosa, his paper concluding with the following list of ordained ministers who laboured there :—

Georgius Candidius .....	1627-31
Robertus Junius.....	1629-41
<i>Georgius Candidius</i> .....	1633-37
Assuerus Hoogesteyn.....	1636-37

Joannes Lindeborn .....	1637-39
Gerardus Leeuwius.....	1637-39
Joannes Schotanus.....	1638-39
Joannes Bavius.....	1640-47
<i>Robertus Junius</i> .....	1641-43
N. Mirkinius .....	1641-44
Simon van Breen.....	1643-47
Joannes Happartius .....	1644-46
Daniel Gravius.....	1647-51
Jacobus Vertrecht .....	1647-51
ANTONIUS HAMBROEK..	1648-61
Gilbertus Happartius .....	1649-52
Joannes Kruyf.....	1649-62
Rutger Tesschemaker.....	1651-56
Joannes Lutgens.....	1651-56
Gulielmus Brakel.....	1652-56
<i>Gilbertus Happartius</i> .....	1653-56
Joannes Bakker .....	1653-56
Abrahamus Dapper.....	1654-56
Robertus Sassenius.....	1654-56
Marcus Masius.....	1655-61

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PETRUS MUS.....	1655-62
JOANNES CAMPPIUS .....	1655-62
Hermannus Buschhof.....	1655-57
ARNOLDUS A WINSEM .....	1655-62
Joannes de Leonardis.....	1656-62
JACOBUS AMPZINGIUS .....	1656-62
Gulielmus Vinderus.....	1657-59

## II.

EXTRACT FROM LETTERS OF REV. GEORGE  
CANDIDIUS, PIONEER MISSIONARY TO  
FORMOSA.

‘LET us now proceed to consider, in the second part, and see what would be the best means to adopt for introducing Christianity into the island of Formosa. For this purpose, the island should not be abandoned or given up by us; for, in that

case, it would either be annexed by the Spaniards, or fall into the hands of the Japanese, who would not afford any shelter or protection to the Christian religion.

The island, therefore, remaining in our possession, it is necessary in the outset, that a minister should be appointed with the approbation of the chief authorities of the Company, or of the Governor General, and that a resolution be made to send out other ministers, without ever leaving the place vacant; since the absence of a minister, even for a year, would be exceedingly hurtful.

Moreover, the minister required for this place must promise, undertake, and bind himself by contract, to remain here all his lifetime; or, at least, for ten or twelve years; because a residence of three or four years only is not advisable, and had better not be undertaken at all, as he could not be-

come familiar with the language in so short a time; whereas, in ten or twelve years, he could attain to a complete mastery of it. In two years, he might, indeed, learn sufficient to speak a little, and to teach the people something; but this is not really speaking the language, being only a kind of smattering which is most disagreeable to listen to. After ten or twelve years, however, those coming out will be able to express their thoughts in the language in such a way that they will be listened to with inclination and pleasure, and thus be able to bend the people according to their desire and will. Hence the importance of arranging beforehand for a continual succession of ministers to learn the language, and to take the place of those who either die or leave the country.

Further, if the minister appointed has not *donum castitatis*, he should bring out

a wife with him, that he may escape the snares of Satan, and may, with his family, be unto the people as a mirror and living example of an honest, virtuous, and proper life; in which mirror, his hearers may reflect themselves and regulate their actions and domestic life accordingly. For several reasons, a much better arrangement would be for him, being yet unmarried, to take to wife one of the native women.

It would, also, be very expedient were ten or twelve of our countrymen to take up their abode in the island; persons of good and virtuous conduct, not without means, and inclined to marry the native women of the place. These would be the magnet that would attract the whole country; and, in this way, the undertaking would succeed, and God would grant His blessing thereon.'

. . . . .

SINKANG, 27 December 1628.

‘I have used great diligence to learn the language of the people and to instruct them in the Christian faith, and have succeeded so far that, a fortnight before Christmas of the present year, there were one hundred and twenty-eight persons who knew the Prayers, and were able to explain in the most satisfactory manner the principal Articles of the Christian faith; but who, for certain reasons, have not yet been baptized. The time I have been amongst them till to-day is exactly sixteen months. I trust that the Lord our God will bless this work, and that He will build up a church for Himself; serving Him in all singleness of purpose, of heart, and of mind.’

. . . . .

SINKANG, 1 February 1629.

‘ A capable and suitable person ought to be sent out here, one who is inclined to settle in the country for good by marrying one of the native women of Sinkang, (by far the better plan) or one to remain for ten years at least, such as may be found among those who have studied at the Company’s expense. He must, pre-eminently, possess the gifts of piety and chastity, and be of kindly disposition and of an equable temper: he must fear neither work nor trouble, possess much patience and forbearance, with a good memory, and ability to acquire an early acquaintance with the language of the people. I will hand him a “Vocabulary” and the “Prayers of the Church” with the “Articles of the Christian Faith,” which I have compiled and

translated into the Sinkang tongue. As long as my time here lasts, I shall go on planting and sowing, although it is probable I shall reap but little. A person, however, possessing the qualifications mentioned, will certainly reap an abundant harvest.'

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## III.

LETTER FROM REV. ROBERT JUNIUS TO  
THE GOVERNOR-GENERAL ANTONIUS  
VAN DIEMEN.

TAYOUAN, 23 October 1640.

*To His most noble, wise, and equitable  
Excellency, the Governor-General.*

Your Excellency's letter, dated 23 July, came duly to hand through the Rev. Mr. Bavius, and I was pleased to see that my last reply reached your Excellency. Espe-

cially from that letter, your Excellency would understand how I should desire to leave by the first ship sailing, my engagement having already expired long ago. I desired this all the more, and felt compelled to insist on it, because I am continually afflicted by illness which makes me so weak and incapable for work, that, for some months, I have been unable to pay the necessary visits to our villages.

Your Excellency now gives me permission to leave, but on condition that I should remain some time longer to give the necessary instruction to Mr. Bavius, so that this work may proceed with more certainty in my absence. This has made me change my intention and plans as to departing, since I could not and would not refuse to accede to your Excellency's desire and kind request; even although very much inclined to return to my native

land and to my mother. Moreover, the Governor Paulus Traudenijs has repeatedly and very kindly requested me to remain some time longer, and my health and strength have been fairly good during these last months: considering, too, that the divine nature of the work here requires much circumspection, I have deemed my presence necessary for its advancement.

I hope, then, by the Lord's mercy, to be able to do such work during the north monsoon that by my feeble efforts the cause of Christ may be much advanced. I trust, also, that through my instruction, Mr. Bavius will soon have mastered the language so far that, on his visits, he will be able to judge whether the Scripture-Readers (*lit.* Sick-Comforters) have done their duty as regards their way of teaching, and whether the people have so far

advanced in knowledge that they may receive Holy Baptism: by which time, I doubt not, he will have made such progress in his knowledge of the language and peculiar character of the people, that he will be quite able to take my place in my absence.

In order that Mr. Bavius might become the sooner acquainted with these people and their language, it was decided that as soon as he arrived, he should—in the beginning at least—take up his abode in Sinkang; and till now, indeed, he has been residing there and has done good work. Mirki-nius has not yet been promoted, but the Governor intends to promote him at the first opportunity. Agricola, who has publicly preached here in Tayouan, will not be promoted till he can preach also in the vernacular, as he will have to labour chiefly among the natives. The school-

master Gerrit Damiaens, whom your Excellency sent out, is stationed at Mattau, where the largest school is established; and we hope that, in time, he will render us good service. The medical Doctor, Mr. James Viverius, who till now has resided in Tayouan and has done service there, is studying theology with much zeal and wishes to become a Minister. For some time we have been instructing him, and we hope he will have made such progress before the monsoon, that he will be able to perform service in the Dutch church. He could then render us two-fold service by also practising medicine, (which would much please the Governor) and making it unnecessary for Mr. Bavius to come down here every Sunday.

A few days ago, we visited the villages of Sinkang, Tavakan, Bakloan, Mattau, and Soulang, where we preached and bap-

tized many of the inhabitants who had been under instruction for some time. I found them to be very zealous, coming regularly in the morning and evening to the house of the Schoolmasters to be instructed, until they are able to repeat fluently the Prayers, *etc.* The largest number of persons received baptism at Soulang, namely, one hundred and twenty persons; among them being a grown-up man who, according to the Scripture-Reader, had never been instructed, but who earnestly begged to be baptized, saying, 'Examine me, for I wish to be baptized'; and he answered so well the questions put to him that it delighted the hearers, and next day he was baptized. I hope that all who can be baptized in Soulang, Mattau, Bakloan, Tavakan, and Tevorang, will soon be baptized. Up till the present time, one thousand and seventy persons have

been baptized in Soulang, and a proportionate number in the other villages. If there is room for commendation anywhere it is at Sinkang, the strongest and most influential of the townships, and where the people for a long time have worshipped our God and served as an example to others. To our surprise we now daily see young people there not only marrying according to Christian rites, going together into the fields, and bringing children into the world, but even living together ; while, formerly, they would have rather died than live thus. Even in Mr. Candidius' time, it appeared nearly impossible to bring all this about ; and yet, more and more their former manners and customs are disappearing, and they are conforming to our ways ; which shows that it requires time and proper instruction to convert the heathen.

It would be very desirable if the good

example of Sinkang as regards Christianity could be imitated by the other villages, the inhabitants of which, however, are all baptized, and most of them married according to Christian rites. They also regulate their outward conduct in every respect according to the Christian Church in Holland, and are very punctual in their attendance at God's House on the Sabbath, coming to church in the morning and evening to be instructed in the Christian religion, or rather to repeat what they have already learnt, in order that they should thus remember it better.

During the north monsoon, I hope Christianity will make great progress among these villagers; so that, if they do not equal the people of Sinkang, they will at least nearly equal them, in knowledge. Their harvest has been very abundant this year, which greatly delights them, and

which will also promote the cause of Christ.

The priestesses, who were so serious an obstacle to our work, have now lost all power, and are treated with contempt on account of the many falsehoods they formerly promulgated; nor are they allowed to enter any houses except their own, being thus prevented from practising their former idolatry.

The schools continue to flourish, and many of the people can read fluently and write fairly well.

Although the inhabitants of Dovale annoyed us very much in the late hunting expeditions, and drove away many Chinese who had hunting licences; still, 1941 *Reals* have been received from that source. The expenses—as your Excellency will see from the specification—have amounted only to 627 *Reals*, so that the surplus is 1314

*Reals*; to which sum my account (according to your Excellency's orders) has been debited.

The season has again commenced in which the Chinese begin to hunt, and several have already applied for licences; but I am of opinion (and have spoken to the Governor about it, who I wish could also agree with me) that it would be better not to grant any hunting licence for this year for the following reasons:—1<sup>st</sup>. Because the Company has still—if I am rightly informed—several thousands of skins here which, from a lack of vessels, they have not been able to ship to Japan. 2<sup>nd</sup>. Because the deer have decreased considerably in numbers in nearly all the hunting fields by the continual hunting which is resumed every year; and if the hunting were now prohibited, the deer would again multiply very fast, and this would greatly please

the inhabitants in whose fields the Chinese hunt every year. *3rd.* For the very important reason that, if we allow the Chinese to hunt, our influence and reputation will greatly suffer thereby, as the inhabitants of Dovale and (it is to be feared) of Vovo-rollang will be constantly coming out of their villages to chase away, to rob, and to murder the hunters ; and all this we shall not be able to prevent, seeing that these people usually hunt at a great distance from Tayouan.

Many Chinese who were too poor to pay for the licences requested me to advance them the money ; promising that, after the hunt, they would sell me the skins—large and small—at 10 *Reals* a hundred ; and the late Governor permitted us to do so, on condition that we held ourselves responsible for whatever loss might be sustained by the Chinese running away

or becoming insolvent. He was the more inclined to grant this as there would thus be brought to us all the skins they were in the practice of having secretly transported to China ; but he stipulated that we should ourselves advance the money spent in preliminary expenses, and approved of the whole arrangement for this particular reason, that, if the accounts were settled by us, he would be able to see what profit the licences yielded, and would thus find a way for defraying in future the expenses required for the support of the clergymen in Formosa, *etc.*

The Chinese are very desirous to borrow the money from us, as otherwise they must borrow it from their countrymen, who show no mercy in their dealings with each other, and who charge from 4 to 5 *per cent.* for monthly interest. If the hunting licences, therefore, are sold again this year as in former years, we shall advance the

money on the terms I previously mentioned, and endeavour to arrange that the quarter which they pay over and above the *Real* is not paid in *Cash* as they have done hitherto, but in skins.

The hunting will thus produce every year from 500 to 1000 *Reals*, making an annual increase from Formosa of 4000 ; which, we doubt not, will greatly please your Excellency. The Chinese who live in the villages, however, are very poor, and may not be able to pay a quarter of a *Real* *per* month. If your Excellency had allowed the 1000 *Reals* of the collection to remain in our hands, they would have given very willingly ; and if they continue to pay a quarter of a *Real* monthly, they will certainly try to recoup themselves by cheating the poorer class of our aboriginal people, whom they daily defraud, and who, on that account, can never better their condition.

The Governor Traudenius will not disobey your Excellency's commands, as he has already ordered a contribution of half a *Real* to be levied to pay expenses for building the house at Sinkang ; of which, according to his own statement, we have received 300 *Reals* in the course of two months, thus rendering it scarcely necessary that the Chinese in the villages and at Tayouan should contribute the quarter of a *Real* mentioned in your Excellency's instructions. Time would show how difficult it would be to collect this.

We still live on a friendly footing with our allies the villagers of Takareiang in the south, although not a single Dutchman has lived amongst them since the death of Joseph Rover, who was stationed in Tapuliang. They often come over to Tavacan and Sinkang, and our people also do not fail to visit them.

The inhabitants of Pangsoia, who live still further to the south, between Taka-reiang and Longkiau, continue to be friendly. Some time ago, they came here to complain about a party of Takumei, who were inciting their chiefs against us ; but we have heard no more about the matter, and suppose they have settled their differences amongst themselves.

If there were labourers enough here, they could find heathen enough willing to be converted to Christianity, as it is long since this people resolved to abandon their idols. The unhealthiness of the place and the insalubrity of the air deter many of our countrymen from settling amongst them. May God have pity upon them !

Matters in the mountain region of Tevorang are also proceeding according to our wish. The difficulties of the road and my weak state of health have prevented

me from visiting that place for some time, but I hope to do so when the rivers which have to be crossed become passable. If I am rightly informed, more than 200 persons are there waiting to be baptized, after confession of their faith.

The inhabitants of Dorko, Tilosen, and other places, remain obedient, and only they of Vovorollang refuse to keep the peace. Incited by the people of Dovale, they have killed some of the Chinese belonging to our villages ; but, for some time now, they have again been quiet. If these people of Dovale were punished next year, according to their merits, the other villages situated far to the north of us would, beyond doubt, submit and promise obedience.

As in former times, the elders or chiefs of the respective villages settle all minor questions, and this appears to me to be a very good arrangement. If there is any-

thing of importance to be decided, they request the assistance of the Governor Traudenius, who will be sure to give his assistance, as he has always done, for he is a friend of God's Church and leads a pious and godly life ; so that, beyond doubt, he will continue to honour that great God who has honoured His Excellency and intrusted to him this charge—which fact has also been an inducement to my remaining here longer than I intended.

The above is all I have to communicate to your Excellency at this time ; but, by next ship, I hope to give you further tidings.

May the Almighty protect and richly bless your most noble, wise, and equitable Excellency.

ROBERT JUNIUS.

## IV.

LETTER FROM THE CONSISTORY OF  
FORMOSA TO THE CLASSIS OF  
AMSTERDAM.

TAYOUAN, 7 October 1643.

*Reverend, learned, and very pious  
Fellow-Brethren,*

We do not doubt that you will have received, long before now, our letter of the 1st October *ult.* with the accompanying papers from the Revs. Rob. Junius and Johannes Bavius, which we intrusted to the charge of Captain Karel Hartsinck and sent on by him to you. From that letter, you will have been able to judge of the whole state of matters, and of the progress of the spiritual work here in Formosa ; in which work, our beloved fellow-

brother and colleague, the Rev. Rob. Junius has been engaged, not without much trouble and many difficulties.

What has happened since, Mr. Junius—who is now about to leave—will be able to tell you verbally, the particulars being also stated in those letters he sent to the Governor-General from time to time, and copies of which he will take with him to Holland. We thus consider it unnecessary to be prolix, as no one can speak of these matters with the thorough knowledge and experience of Mr. Junius; who, during the past twelve years, has been engaged in work so laborious that it was like rolling a heavy stone.

At present, everything is progressing favourably, and the Lord is daily adding to His Church those who will be saved.

The schools are prospering in the six villages, where there are about 600 school-

children, including some who can write fairly well in Latin characters, as you will be able to see from the specimens of their writing which our reverend brother will take with him. Alas ! the harvest here is great but the labourers are few. We sadly need zealous, pious, and experienced school-masters to instruct these promising, docile, and very intelligent children. Oh may God grant that more schoolmasters may be sent out to us !

The daily instruction is regularly continued, and much progress is made, the brunt of the work falling upon our native teachers, who perform their work most admirably ; for which reason we have induced the Governor to grant them a *Real per* month each, in the hope that Mr. Junius, on arriving in Batavia, will be able to get their salaries increased. There are fifty of them in these six villages who are

all thoroughly instructed in the principles of the Christian faith, and able to communicate to their countrymen the saving knowledge in such a way that even many of the Scripture-Readers (*lit.* Sick-Visitors) could not be compared with them.

Little confidence can be placed in the Dutch schoolmasters, some of them giving very great offence to those weak Christians; and although one of them was recently decapitated on account of his misdeeds, others still refuse to take warning from this punishment, and persevere in their wickedness; so that, not long ago, we were obliged to deliver another who behaved scandalously into the hands of the civil authorities.

Our brother the Rev. Robert Junius has baptized in these six villages upwards of five thousand and four hundred persons; of whom all that are living—with

exception of the young children—repeat fluently the ‘Law of God,’ the ‘Articles of Belief,’ the ‘Lord’s Prayer,’ the ‘Morning and Evening Prayers,’ the ‘Prayers before and after meals,’ and the ‘Questions concerning the Christian Religion,’ which is a catechism Mr. Junius will show to you.

More than a thousand couples have also been united in marriage by him ; and so far as we know, they all live in conformity with their marriage vows.

Some months ago, our beloved colleague administered the Holy Communion to the chiefs of Soulang and more than sixty people of Sinkang ; who all, with proper reverence, partook of the Lord’s bread and drank from His cup, by this conduct giving the assurance that they really partook of the blessing which the Holy Communion holds out to us.

Not only has a school been opened at

Dorko and a teacher from Mattau stationed there to give instruction, but the inhabitants of Tilosen have abandoned their idolatry ; and as we had no Dutchman at our disposal for this service, we have been obliged to employ a native schoolmaster, who attends to the school, instructs them morning and evening in the Catechism, and celebrates the Sabbath by reading to them such portions of the Word as have been provided for him by the clergymen.

We consider it unnecessary to tell you what our fellow-brother the Rev. Rob. Junius has effected in the twenty-three villages situated to the north of us during the months of November and December 1642 ; how he induced the people there to abandon their idols and adopt our religion ; how he commanded them to observe all the rules we have laid down, so that six

of the villages are submissive ; and what excellent progress the work has made till now—for he will, doubtless, himself give you all particulars. Indeed, we cannot render thanks enough unto God for having so abundantly blessed the work of his zealous and faithful servant, even although he has had so few devoted assistants belonging to our nation. By his untiring labours, great zeal, and important services he has rendered himself very dear to us. We, and all the Formosans, would have been very pleased had he remained here longer, but it appears that the weakness and illnesses to which he was subject, the longing after his native country and his mother, and the desire to inform you personally of the mission work, were so strong inducements to leave, that he could not make up his mind to remain. May the Almighty God be his guide, may His

angels guard him, and may He reward him for all the good he has done to these poor inhabitants !

The candidate of divinity, Agricola, has not served the Church faithfully, and by his wicked way of acting has committed such offences that he has been discharged from his office and severely punished.

The Rev. Mr. Mirkinus now behaves so much better that the supervision of the southern villages has been intrusted to him.

The Scripture-Reader (*lit. Sick-Visitant*) Hans Oloff has profited so much by the instruction of Mr. Junius, and has made such progress in theology, that he was accepted as candidate of divinity, after having been examined in the presence of the Consistory and of deputies from the Council. He is quite proficient in the native language, and preaches in a way that much edifies the inhabitants—which,

by the way, was an additional reason for Mr. Junius persisting in his resolution to leave.

It has been decided that John Bavius shall take up his residence in Soulang and actively devote himself to the work among the inhabitants there. He is now well acquainted with the character and peculiarities of the Formosans, having lived some time in Sinkang, and having often visited the different villages with Mr. Junius. He has made such progress in the language of the natives, that, within a few days, he will commence to preach in their tongue, and do all in his power to promote the glorious work; our own hope being that he will greatly advance it.

This year the Rev. Simon van Breen, a servant of the word of God, has been sent out to us from Batavia. He will fix his abode in Sinkang, in order to learn the

language the sooner, and his immediate duties will be to supervise the work in the three villages of Sinkang, Bacloan, and Tavakang ; and to perform the Dutch service occasionally in the Castle at Tay-ouan.

For many reasons a Consistory has been formed, not only in Tayouan, but also in Soulang ; the elders having been chosen both from our people and from the natives, that we may accustom them to manage the churches. We do not doubt but that very beneficial results will flow from this.

Our confident hope is that, when you will become acquainted with the state of the Church of God here, not only from this letter, but especially from the verbal report of Mr. Junius, you will have a strong motive to assist us in obtaining proper and zealous labourers to finish the work begun. Those labourers are very

necessary, as the term of service of some of our assistants will soon expire; and, if they wish to leave, we shall not be able to keep them. We pray that, for Christ's sake, our brethren in Holland may take this request into earnest consideration.

It would, indeed, be a most excellent plan were some pious and zealous persons committed to the care of Mr. Junius in Holland to be instructed in the language and habits of these people. In this way the state of the Church would certainly be improved, and such persons would be able much sooner to be of service here. We firmly believe that Mr. Junius would give the time to instruct them.

And now, reverend, learned, and pious fellow-brethren, we shall close by commanding you to God and to His mercy. May He richly bless your services to the salvation of many souls!

*Actum in our Ecclesiastical Meeting in Tayouan 7th October 1643.*

Your faithful fellow-brethren, Members of the Consistory of Tayouan and of Soulang, in the name of all.

SIMON VAN BREEN, Servant of the Holy Gospel in the Castle in Tayouan, and in the villages of Sinkang, *etc.*, *President.*

JOHANNES BAVIUS, Servant of the Holy Gospel in Soulang, *etc.*, *Secretary.*

PIETER BOON, *Elder* in Tayouan.

JOOST JIELIS, *Elder* in Soulang.

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## V.

LETTER FROM THE CONSISTORY OF TAY-  
OUAN TO THE COMMITTEE ON INDIAN  
AFFAIRS OF THE AMSTERDAM CLASSIS.

TAYOUAN, 10 November 1650.

*Reverend, pious, wise, discreet, and  
very learned Brethren,*

We duly and with much pleasure received in August last your letter of 4th October 1649. Your burning zeal for the honour of God, your unwearied efforts for the establishment of our Indian churches, your admonition that we should preserve peace and concord, your amicable proposal or rather invitation that we should keep up mutual correspondence : all these things—embodying, as it were, your holy thoughts—will be like so many motives for us to love and reverence your persons. We as-

sure you we shall make amends for our former silence, and we promise you that, in future, we shall not neglect to furnish you with more minute particulars of those continually recurring matters which affect the condition of our churches in Formosa.

At the same time, we must request that you, in your turn, will give us every year and according to circumstances—as is the seemly and laudable custom of other churches—an evidence of your love and profound wisdom by addressing to us a few lines. And we have the more reason to express to you this our wish, inasmuch as a heavier and more oppressive burden weighs upon our shoulders; so that we are obliged again and again to exclaim with hearts well-nigh failing us, ‘Who is meet unto these things?’ For we think (although you do not mention this in your last communication) that you have

cherished unduly great expectations regarding the work here, and have overlooked the fact that, during recent years, the instruction given has been very indifferent. Moreover, we should consider it as an inestimable benefit if, in your wisdom, knowledge, and ripe experience, you would either lead us to a better judgment or supply us with something more exactly suited for the edification of the Church.

But we wish now to say a little about the villages north of Tilosen. Close upon six years ago, the Rev. Simon van Breen began to lay the foundations of Christianity there, doing so in the most sensible manner, and with much success. After the departure of the Rev. Jacobus Vertrecht, he continued this work with unabated zeal and diligence till the present time—the Rev. Gilbertus Happart having been associated with him since last year.

In due course, we expect that most favourable results will be perceptible in this part of the country ; as, from the very outset, the work has been carried on with such unflagging zeal and such perfect order.

Mr. Vertrecht has made great progress in the language, not only translating several small pieces into the Favorlang tongue, with some sermons and a dialogue (in which the rejection of the heathen gods and their service is advocated) ; but surprising us even more by repeatedly preaching in that language. He has also begun to teach the aged ; a work, however, about which it is not yet possible to say much, since it has only been commenced, and experience often teaches us that it is the young people—something like saplings—who are most fitted to be transplanted into the garden of our Lord. We have thus the greater cause to lament his

intention to leave for our native country, as he is now in the full vigour of his work and the fields are beginning to become white unto harvest. For, although his colleague Mr. Happart is a man in the very bloom of youth, endowed with great gifts, and sure to follow in the well-directed footsteps of his predecessor now about to leave, it is nevertheless hardly possible for pen to describe what a painful impression is produced by this change of clergymen in churches of such tender growth. Hence it is that last year we most urgently recommended our brethren in Batavia to provide these Formosan lands, if possible, with clergymen who would bind themselves to serve the churches in India for a period of several years, and not for only a certain very limited time, as is the usual practice. Whatever be the opinion of the brethren in Holland regarding the churches here,

this is certain, that, if we have to continue struggling with the insurmountable difficulty of the clergymen continually leaving us, then we fear the time is very far distant—if ever it will come—when we shall be able to say that these churches are well appointed and in a flourishing condition. And yet, it was with very much difficulty we could persuade the before-mentioned fellow-brother to continue his services for even the present year ; although, in speaking thus, we merely express the true sentiments of our hearts—by no means complaining about him, but only pitying ourselves. Mr. Vertrecht has most faithfully served the Indian churches for seventeen years ; and, whilst burdened with work pertaining to his office, and meeting with many and various troubles, he has not considered his life or his health, that he might proclaim the kingdom of God's

grace to many heathen of various races. Now, however, his health has broken down, and last year he had to lament the loss of his beloved wife; so that he is compelled to leave, the condition of his body and his heavy family affliction rendering this imperative.

Next year we shall also have to lament the loss of another clergyman, as the Rev. Daniel Gravius will be leaving with Mr. Vertrecht, he having demanded, and very reasonably obtained, his discharge on well-nigh the same grounds.

We trust, therefore, that you will amply supply us with other able clergymen from Holland, in order that the vacancies here and elsewhere in our churches may be filled up; our further hope being that the kind and special care of our brethren in Batavia will lead them also to send additional clergymen.

But there is another thing we most urgently request of you, namely, that you would support us with your favour, assistance, and wisdom—whereof we stand in great need—in inducing the Directors of the Company to grant us here in Formosa a *Printing-press*. Perhaps it is sufficient to give you a slight idea of the method followed in the education of these new converts (a method which leads us to urge our request with much earnestness) when we state that the instruction given in our numerous and populous villages is *viva voce*, the people having to repeat what has first been recited to them by one or two of the schoolmasters. Now, as a great many persons have to be instructed, and as we must avoid straining their powers too much, they receive lessons in companies, and each company only once every two or three weeks. We have thus very little

hope that the instruction given in one week will be remembered by them during the interval ; our frequent experience being that, when the time for instruction comes round again, they have forgotten everything and have gone backward—all this arising from the want of books, and from their own weakness of memory and unwillingness to remember what has been told them.

What renewed courage should we feel in performing our difficult task, and how much greater would be the progress in our work if we could dispense with this tiresome and painful system of teaching these people !

From attempts which have been made while giving instruction with the aid of a book, there is every reason to believe that what requires years to accomplish could be done in months, and, occasionally, even in weeks ; while the necessity for following

some other plan than the one just mentioned is daily becoming more evident. After the excellent progress which has been made every year during the initial stage, we feel that the building up of the Church may not and ought not to consist in continuing to go through the mere formality of learning certain portions of the Catechism by heart. We must labour to appease the spiritual hunger of this people with continual supplies of fresh substantial food, if we desire to see that the knowledge they have acquired and the zeal they have already shown, serve some good purpose and are not altogether in vain. To our heartfelt sorrow, we daily experience that the blessed work of our predecessors—and also our own work—in establishing the schools for children (the only foundation on which we can hope to build the Church) has been, and will be, in vain as regards

the future, if the flame of the flax which has already begun to burn is not constantly supplied and fed with some tracts of religious import. We have actually found that a number of our scholars whom we permitted to leave the school had very soon forgotten entirely the art of writing and reading—which is surely a great pity and a cause for regret.

Therefore, the Holy Scriptures, or at least a part of them, ought to be given to the natives; on the understanding, of course, that we do not join with the Papists in thinking it to be for our own profit that they should be kept in ignorance, and that their desire for spiritual knowledge should be suppressed.

But there would be another great advantage in supplying them with books, for it would be a most effectual means to counteract the very serious consequences

which result so often from the demise or departure of the clergymen. On such occasions, both the *form* and the *matter* of instruction are altered and sometimes completely changed ; whereas, *now*, this might be avoided in future if, after mature consideration, a suitable method were framed and rendered permanent by print, thus continuing and, so to speak, immortalising the instruction given by former clergymen.

The fear, moreover, lest increased expense might be incurred by granting our request, should not be entertained by the Directors of the Company, as we can almost undertake to promise that many burdens and items of outlay would thereby rather be diminished. For example, the schools are now superintended by three or four Dutchmen and by twice as many Formosan teachers—even by more in some villages ; but, if we were in possession of

the necessary books, we could obtain the same excellent results by employing half that number ; probably, too, with far more expedition and much greater success.

If, however, the fear of incurring fresh expense be still the turning-point, then we venture to think that the inhabitants themselves might pay the price of the books, if the price were moderate ; an arrangement which seems to us a practicable one, and not too burdensome to the people ; providing also for printing expenses, without the Company being at all involved.

And what, after all, is it that we desire when matters are thoroughly considered ? Simply a small printing-press, with a supply of even second-hand type, and but a very moderate amount of other necessary materials ; the printing-press, of course, to be suitable for any practicable purpose, and not one totally unfit for use.

Our intention is not to print large and costly works, but small, much-needed school-books ; the want of which obliges us to restrict ourselves so long to the very first elements. The time, indeed, passes rapidly, and the years we have to be occupied with our disciples in connection with these elements prevents us from ever treating the profounder things relating to our office, and thus we spend our strength in the dust—making no real advance.

There is no need to fear that the multitude of writers or authors which may unexpectedly arise will entail greater expenses on the Company or become a burden to the churches ; since it is our intention—if the present request be granted—to keep this current so effectively in check that there will be no danger of the water at any time rising so high as to cause an inundation or the breaking of the dykes.

Nor is there the least prospect or likelihood of obtaining our much-desired object by having the work done in our native land, (after sending over the manuscript arranged and prepared by us here,) when we consider that the Formosan language is not only utterly unknown in Holland, but that there are many dialects of it which have no real coincidence between them; while to this may be added the fact that we are hopeless of ever receiving any assistance from the clergymen who have left the island and who now dwell in Holland. Hence, also, we entertain many fears about the printing of the 'Formula of Christianity' which the Directors undertook to have done; our concern being that it will reach us in such an imperfect condition that we shall be sorely disappointed in obtaining the object of our desire.

These, then, and other considerations

which we do not doubt you will have already anticipated, will, we confidently trust, lead you with your accustomed zeal to assist us in this good work of seeking to maintain and further the welfare of our churches; thus rendering them an inestimable favour, and calling forth their gratitude to all eternity.

*The usual signatures here are not given in the original MS.*

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## VI.

EXTRACT FROM MINUTE-BOOK OF THE  
CHURCH OF TAYOUAN.

5 October 1657.—The Consistory, having received from the newly appointed Governor, the Honourable Fred. Coyet,

and the honoured Council of Formosa, an abstract from a certain letter which has been received by them from Batavia concerning the present condition and welfare of ecclesiastical matters here in Formosa; and which, in the first place, refers to the schools in the southern part of this Island, desires to intimate that it is with extreme sorrow of heart and with equal astonishment that the High Authorities are surprised, and that they, consequently, censure the Consistory of this place as regards its proceedings with reference to those affairs in the south. It has here also occasioned as much surprise as regret that the offer made by the Rev. Mr. Hambroeck to superintend and to take upon himself the entire work of the south—which he considered would materially be advanced by making himself acquainted with the language spoken there—has been rejected; while

the proposal to deprive the Consistory of the administration of ecclesiastical affairs in the south, by handing it over into the hands of the political functionaries, with the one sole object of civilising the native inhabitants for civil purposes, has filled the minds of the Consistory with dismay.

For this reason, the Consistory feels moved, and, indeed, finds itself obliged and constrained, to communicate the result of its deliberations on this matter, and to inscribe the same in the books held by the Consistory ; so that, henceforth, it may be possible to explain and to justify its action in the eyes of all persons and councils having a reasonable motive to make inquiry.

In the first place, we are much astonished that the High Authorities express surprise at our having only now, and after the lapse of so many years, discovered that the in-

habitants of this part of the country are being taught in a language which they do not understand.

We may, however, assert that this is not the case, as is evident from observations made not long ago by several clergymen of the Consistory (when a Report from the Rev. Herm. Bushoff of 14th August 1656, and one from Rev. Anthony Ham-broeck of 2nd March 1657, were handed to us); from a number of letters, and other papers of the Consistory—the contents whereof could not have remained unknown to the Commissioners; who, in the name of the High Authorities, participated in the deliberations of the Consistory—and, lastly, from the communications which passed between us and the Governor-General and Councillors of India on this subject.

We are, therefore, of opinion that, before accusing us, the abstract of our delibera-

tions as entered in the books of the Church, and which abstract was last year forwarded to the Governor-General by the Consistory, should have been examined and well considered; especially, that extract from the document dated 14th August 1656, in which it was stated that the Consistory, after hearing the Report of the Rev. Herman Bushoff, was of opinion that the inhabitants of the south of this island, not being instructed in their own language, the resolution of 16th January 1645 must, therefore, consistently be adhered to; and which resolution was adopted a second time in March 1656.

But, in order to prove how clearly the resolution passed in the year 1645 mentions this matter, and that it could not therefore be a thing unknown to the Consistory, we shall again here put down *seriatim* the words contained in that re-

solution, which, without doubt, will shed light on the subject. These are the words :—‘ Inasmuch as the people of the villages situated to the south of us have been considered by the schoolmasters and clergymen to be fit candidates for the Holy Rite of Baptism, but are not sufficiently acquainted with the fundamental principles of the Christian doctrine ; seeing, also, that (*to this we draw your special attention*) they are very deficient in the knowledge of the Sinkang language, in which language they have been taught these principles, it was accordingly resolved,’ etc. Again, a little further on, this selfsame document has the following statement :—‘ Because the language spoken in the south differs widely from the Sinkang tongue, and the instructions from the Catechism have been given in the latter dialect, the Consistory now

declares and resolves that these instructions shall, in the future, be given in the language spoken in the south.'

Moreover, from the document of 8th August 1645, it will be seen what further measures were expected to be taken in consequence of adopting this resolution; and also, through whose intervention and judgment these measures were, according to the opinion of the Consistory, to be put into force.

In that document—bearing, as has been said, the date of 8th August 1645—it is stated, first, that the Catechism compiled by the Secretary of the Consistory had been introduced into all the established schools; then, that the Governor was to be informed of this measure; and, lastly, that arrangements were to be made for having this Catechism translated into the southern tongue by the clerk in holy

orders, Hans Oloff. In addition to the foregoing, we may also remind you of the words we employed in our letter to the brethren of the Amsterdam Classis dated November 1649; in which letter we said that the Sinkang language, known only to Mr. Junius, was not spoken or understood in any of the southern villages.

It is clear, therefore, the accusation is incorrect in stating that the Consistory has only now discovered that the inhabitants of the south are instructed in a language which they do not understand; as we have, on the contrary, been acquainted with this fact for a long time, without being able to remedy the evil. Thus, the astonishment of the Higher Authority refers to a thing which does not really exist; and, consequently, it ought not to have been expressed to the discredit and disparagement of the Consistory. Much less should

this surprise have been accompanied by the serious public censure which was contained in the general letter of the Higher Authorities to the President and Councillors of Formosa; not only because these things were already communicated to them before their letter was written, but because we might, in the circumstances, have had good reason to feel aggrieved at the short memory of those who could hardly have forgotten these matters after the frequent correspondence which had been carried on between both parties. Surely the persons who might afterwards succeed them in their respective offices could not remain ignorant of the things we have mentioned; and surely the censure expressed in that letter where the Higher Civil Authorities intimate some things, and impute others, to the Consistory, is no trifling matter; inasmuch as

the Governor has already in writing declared it to be not only an act of neglect; but, what is more, an act of great, if not of excessive, neglect. And not only is one person or rather several members of the Consistory censured for this neglect, but all teachers in general; not only those who have resided here for some time and those who have just arrived, but all those who have successively served the Church from the very beginning, are thus publicly accused.

In conclusion, we may observe that, if the documents dated 1656, and forwarded by us to Batavia, had been somewhat more carefully examined, the persons placed above us in authority would not have found it at all necessary to censure us as they have done, and which they seem to think we should bear with all meekness and humility; our final observation being

that, if those documents did contain anything that was indistinct or unintelligible, then we could easily have been asked for an explanation.

We now go on to your refusal of the offer or proposal made by Mr. Hambroek to make himself thoroughly acquainted with the southern language; that he might, in this way, try to improve the system of instruction given to the inhabitants of that part of Formosa. The words employed in this refusal are the following:—‘We cannot see that Mr. Hambroek will be able to introduce the improvement of which he speaks.’ Surely these words will not tend to give him much encouragement, and though they may not be able to quench all his fervour and zeal, yet they will certainly not serve to encourage him; not that we have any desire to expatriate on the contempt which

such words imply for the opinion and judgment expressed by the Consistory regarding his capacity for this work—although we do maintain that the Consistory here had to decide this matter; and that, in deciding it, the opinion and judgment of no other persons could be more reliable or trustworthy.

After declining the proposal made by Mr. Hambroek, your letter goes on to say that it would be well to place the superintendence of the southern schools into the hands of the judicatory officials residing there, in order that they may attend to the same as well as circumstances may permit.

To this, the Consistory now replies that, for the sake of the baptized Christians living in those parts, they can in no wise conscientiously agree to withdraw the influence which the Church may still be exercising there; that, on the contrary,

we ought to employ every means possible for continuing to bring those people to the further knowledge of the true God and of the Christian religion.

It is, therefore, the positive duty of the Consistory to remonstrate against the adoption of such a course as the one now proposed, and to point out how shameful and ruinous it would be to interrupt and gradually to suspend the divine work in the south, under the mere pretence of civilising the inhabitants; a proceeding which could not fail to be both unwarrantable and unpardonable in the day of judgment.

Accordingly, the entire supervision of the south having been intrusted to Mr. Hambroek, with the approbation of the Governor and Councillors of this island, and on his own proposal and promise to perform this arduous and important work

to the best of his ability—the means required for executing the difficult task having, however, not yet been granted to him—the Consistory will again request the Governor and Councillors to arrange that the south may still remain under the superintendence of the Consistory; it being well understood that the High Authorities in Batavia have not only refused the means for carrying out this arrangement, but also expressed a desire that the south should be placed under the supervision of the judicatory officials.

The Consistory further requests the Civil Authorities to ratify the following proposals, in order to the carrying out of the object in view:—

1. That the Governor shall enjoin the political functionary, Mr. Hendk. Noorden, to give his assistance to the clergyman who may be commissioned to study the

southern language, and to do so by translating some words and phrases; but without being prevented from performing the usual daily functions of his judicial office—as was the case in the time of Rev. Hans Oloff, who received such assistance on more than one occasion. For this purpose, it is proposed that when this functionary visits Tayouan, either to partake of the Lord's Supper or on business, he may be permitted to remain a few days with the aforesaid clergyman to assist him in his work; and that, afterwards, he should put down in writing such things as could not otherwise be communicated at the time.

II. That the clergyman studying the language of the south may from time to time, and according to his own free will, be allowed to summon such schoolmasters as he considers most fitted to attend him at Tayouan, or at any other place where he

may be residing, with the view of giving him assistance; the care of the school, meanwhile, devolving on the other school-masters of the place.

III. That the before-mentioned Mr. Noorden, or the schoolmasters summoned to give their assistance for the time being, shall have the liberty of choosing from each of the seven districts in the south, where the different dialects are spoken, one duly qualified person to impart a better knowledge of the relation of the various dialects which are spoken in those districts.

IV. That at the time of the north monsoon, when the monthly lists of the schools are forwarded, such persons only may be chosen from the villages in the immediate neighbourhood, as are most thoroughly versed in the Sydeyan tongue; and that, after receiving proper notice of having to leave their villages for a time, the clergy-

man shall have the liberty of ordering them to attend him two or three hours a day, so that they may render such services as he may require of them in the pursuit of his studies.

v. That, on the very first intimation of the Governor, be it oral or in writing, the clergyman and judicial persons residing in Soulang or Sinkang shall be bound to send such person or persons as may be most capable to assist the clergyman in his researches.

vi. That each of the inhabitants shall, for each day thus employed, be properly remunerated ; and that they, as well as the clergyman, shall receive an extraordinary grant for the work they have been required to do, according to the discretion of the Governor and his Councillors.

The Consistory confidently expects that

a favourable answer will be given to all the foregoing proposals; if not, they declare, in the name of God, that they will be obliged to continue their sighs and complaints, and thus have to suffer in spite of themselves; a state of things far from their inclination, and which they most earnestly desire should not take place.

Furthermore, as the Governor-General and his Councillors have refused to adopt the measure we proposed last year regarding the employment of the Dutch language in the instruction of the natives, the Consistory has deemed it necessary to intimate this refusal to the Governor and Councillors of Formosa; because Governor Cæsar and his Councillors have addressed a petition to the Consistory about this matter; and because it is desirable that the innocence of the Consistory should be apparent whenever the subject may form a topic

of correspondence between the Governor-General and the Governor of this island. We wish it to be clearly understood that the proposal to introduce the use of the Dutch language was not a novelty invented in the deliberations of the Consistory, as the Governor-General pretends it to be, but a proposal made by the Governor to the Consistory. We also desire to have it recorded that the Consistory, in the course of its recent deliberations, has taken due note of the resolution passed in Batavia, which declares that the proposal to introduce the Dutch language is unanimously rejected; and that the Consistory here, after deliberating on this subject, unanimously declared that it would not raise any further opposition, but would entirely acquiesce in the decision of the Governor-General.

But we wish now to express our opinion

to the Governor and Councillors of Formosa on the proposal to establish a *Seminary*, with the object of training some young natives to become suitable and capable clergymen.

According to the contents of several letters received from Batavia, in answer to others we have sent, and which have reference to this matter; and, also, according to the opinion of the Governor and his Councillors here, the *College* should be placed in the village of Soulang or of Sinkang, the position of either of these villages being considered preferable to that of Mattau.

Before, however, any fixed decision is come to, the Consistory has declared, and consequently resolved, to submit to you their advice that, for reasons which will now be adduced, and with due deference to riper and better judgment, the village

of Mattau should be chosen above all other places as the one most suitable for establishing a seminary.

In the first place, the village of Mattau, like Mesopotamia itself, is situated in the midst of the rivers, so that many a deserter or runaway will, as it were, be caught in his wicked purpose to escape. For it is much to be feared—especially in the beginning—that after these young natives have been separated for some time from their parents and relatives, they will desire (contrary to what is right and proper in this case) to revisit them, and thus run off again in the face of our wish and consent; whereas, if the seminary were erected in Mattau, the rapid current and the great depth of the rivers—more particularly in the time of the south monsoon—would effectually prevent them from doing so.

Secondly, Mattau is a quiet village, and

away from all that bustle and turmoil of the Chinese, which is so detrimental to study, and to the promotion of the holy cause of God.

Nor can we refrain here from mentioning that there is within Mattau a plain or square of great beauty and extent. The heights which encircled the village have been removed, and this plain or square is now surrounded with trees on every side ; so that it would seem as if in times gone by, and when the future was yet unknown, the place had been set apart and prepared for our present purpose. Another thing is that the house in Mattau, belonging to the Company, with its large and convenient garret, would save us the expense of erecting a store-room ; while the whole building, consisting of stone, would be very much less liable to be burnt down. Every one who is acquainted with the pre-

mises will allow that they are admirably adapted for the use now proposed. Behind the large house is a smaller one. The small schoolhouse is built of bricks. The dwelling of the Regent is not far off, yet separate from the whole seminary and the school ; so that both the site and the buildings are most advantageous.

Add this also, that Mattau is situated nearer to the hunting-fields than either Soulang or Sinkang, thus making it easier to obtain fresh deer flesh ; and although the abundance and variety of fish may not be greater than in Soulang, yet supplies can be more easily obtained, inasmuch as Mattau has a greater number of fisheries than any other place.

Lastly, and most important of all, there is, in our opinion, no other place in all Formosa where we have a greater number of Regents and other officials who are better acquainted with the Sydeyan language.

In short, having considered all the advantages peculiar to Mattau, the Consistory has come to the conclusion that there is no place so entirely suited for the establishment of the proposed seminary.

As to the second part of the question, how many young people should be taken into this house with the view of training them, the Consistory replies that thirty ought to be the number, and that vacancies occurring through death, desertion, or expulsion for persistent bad conduct, should be filled up in order that this number may always be maintained. It ought, moreover, to be an object of special attention that these young natives, taken from as many different villages as possible, should possess a good character, good memories, and quickness of apprehension; it being also desirable that they should know by heart the Prayers and the Catechism, be

very adept in learning the Dutch language, and well acquainted with reading and writing, having already proved themselves to be among the most willing to receive this training; while a preference should be shown for orphans and such as are miserably poor. The ages of those who are admitted ought to range from ten to fourteen years.

The third point referred to is the question of officials and servants; that is, the directors and teachers required for the supervision and instruction of the before-mentioned young people. The members of the Consistory consider it absolutely necessary to appoint a Regent or Director, and propose that the Rev. Mr. Hambroek be appointed as such; also a Deputy-Director, for which office Johannes Horsteman seems to them the person most suitable. They think, too, that it will

be necessary to have a Steward, unless the Council desires that the Director or Sub-Director should perform such duty; this being a question which the Consistory leaves entirely to the option and judgment of the Civil Authorities. If, however, it should be their desire to appoint a Steward, the Consistory cannot recommend a better and more suitable person than Valentyn Hermansz Verdelfft, school-master in Mattau, who might very well attend to his school as usual, and, at the same time, perform the duties required of him as Steward in the Seminary.

The order, manner, and time of instruction should be as follows:—

*First*: As a general rule, the young inmates shall be instructed in the Formosan language in the morning, and in the Dutch language in the afternoon.

*Secondly*: The time given to instruction

in the morning shall be 4 glasses, beginning at sunrise; that is, from 6 till 8—two glasses to be allowed (*i.e.* 1 hour) for breakfast—and then, again, for four glasses, *i.e.* from 9 till 11.

*Thirdly* : The time given to instruction during the afternoon shall be four glasses; that is, from 3 till 5.

*Fourthly* : Till the young people become better acquainted with the Dutch language the Sub-Director shall employ the Formosan language in giving early morning instruction in the Catechism—zealously endeavouring then to implant in the hearts of his pupils the right understanding thereof. The same task shall devolve upon the Regent from 10 till 11 in the forenoon, and every morning, from 9 till 10, the young people shall be diligently exercised in reading and writing—Thursday, however, being considered a holiday, when

the scholars shall be at liberty to play and amuse themselves, or be permitted to go out.

*Fifthly* : In the afternoon the Dutch language is to be taught, and the book called *The Door or Portal to Language* be employed for that purpose; a work written by Comenius, and containing some familiar phrases in the Dutch and Formosan languages.

*Lastly* : The Consistory desires to have the following Rules adopted :—

1. That the Sub-Director shall see to have all the young people up in the morning before sunrise; that they properly dress, wash, and comb themselves; and, thereafter, that morning prayers be read, all present reverently kneeling.

2. That before and after the usual lessons prayers shall be said or read.

3. That at meal-times—that is, at break-

fast, at dinner-time (12 o'clock), and at supper (6 o'clock)—a blessing shall first be asked, and afterwards thanks be returned.

4. That while dinner and supper are being partaken of, a chapter from the Bible shall be read aloud.

5. That the young people shall take it by turns to read a chapter during dinner and supper, and the prayers appointed before and after meals, and before and after instruction.

6. That no young person shall be allowed to leave the seminary without the special permission of the Director.

7. That the Sub-Director shall not be allowed to give more than a blow with the ferule by way of punishment in cases of misbehaviour.

8. That the young people who remain out longer than the time appointed shall be punished as the Director thinks fit.

9. That every day two Monitors shall be appointed, whose duty it will be, in rotation, to mark those who speak any other language than Dutch during college-time, or who do not behave properly; and report such delinquencies to the Sub-Director.

10. That the Sub-Director shall take especial care that the clothes of the children are kept neat and clean, that the building itself be properly cleansed in all its parts, and that attention be given to all such things as may tend to the advantage and weal of the place.

The Consistory also leaves it to the Governor and Council to appoint a certain number of slaves to attend to the more servile duties, to prepare the food of the young people, to see to their clothing, and to do such other work as may be required for domestic purposes.

Next, as regards the proposal to withdraw the clergymen from the northern part of the island, and to station them within the limits of the villages surrounding Tayouan, the Consistory hereby declares its inability to accept it or agree to any such arrangement, for the following reasons:— Because the inhabitants of those villages, old and young, have already made fair progress in learning the things taught them by heart, and there is every prospect that, within a few years, they will be quite as far advanced in knowledge of the Christian religion as the inhabitants of the villages in the immediate vicinity of the Castle; and, also, because we cannot but expect that those people in the north would feel exceedingly discouraged were the clergymen to be withdrawn; while the clergymen themselves, in these circumstances, would feel unwilling to continue their

efforts to acquire a knowledge of the northern language. The latter have already made a very fair beginning in the study of this language, so that a carrying out of the proposal in question would lead them to think that all their labour had been in vain, and that no benefit whatever would result from it.

We come now to the proposal for imparting instruction in the Christian religion according to a concise method and one uniform plan. This proposal has been communicated to us in the form of an extract from a letter of 11th July 1657, which the Governor-General and Councillors addressed to the Governor of this island on the subject. In this communication, we observe that the Consistory of Batavia is exceedingly desirous to introduce, sooner or later, some good and uniform method for imparting instruction;

one which shall embrace a number of simple Lessons, an easy Catechism, and several Prayers, the whole being made as concise as possible, and with the object of preventing in future the introduction of all innovations ; the clergymen, to this end, promising that nothing shall be added to or taken from the method which may afterwards be agreed upon.

There has also been sent to us by the members of the Consistory of Batavia, two short Catechisms of Christian doctrine, which have been approved of by them for imparting instruction to the natives of that island. We were at the same time requested to examine these works, and to consider whether they might not be introduced for the instruction of the natives of this island, in the event, after mature deliberation, of their being found suitable.

For most weighty and important reasons

we regret to say that we are not able to comply with this request, inasmuch as the Catechism already introduced here has been used for many years to teach the young natives ; who have, moreover, already committed the contents of it to memory. Add to this that there exists great similarity between those sent us and the one we employ, not only as regards matter, but also as to brevity and conciseness. It is true there are some slight deviations ; but on the whole, they are very much the same, while any difference—of which the natives here are perfectly ignorant—might cause unsettlement by their novelty, a thing which the Consistory would probably very much object to. Another reason is that the inhabitants themselves are always very desirous to see the end of their task, in order that they may be exempted from the burden of coming daily to school, and

may require to attend only once a week to hear the Word of God explained to them. As, therefore, we wish very much to avoid any possible discontent that might arise from the people having to attend the schools longer than is necessary, we desire to eschew all kinds of novelty, being assured that our brethren in Batavia will have the same feeling of aversion for everything that would disturb the peace and goodwill of the people.

The Consistory, having now most conscientiously considered the good object of the Governor and his Councillors, with all other things that can tend to the religious welfare of the Formosans, both old and young, has resolved that the Regulations mentioned hereafter for the instruction of those Formosans shall be strictly and rigidly adhered to; and the Consistory enjoins all clergymen, present as well as

future, to impart their instructions according to these Rules, without adding anything thereto or taking anything therefrom, except with the express consent of the proper Authorities.

*First*, That in the school for adults and for young people the following only need be learnt by heart, namely :—The two well-known Catechisms ; the smaller containing 39, and the larger containing 69, questions and answers ; the Lord's Prayer, the Belief, the Ten Commandments, the Prayer to be used before and after meals, and the morning and evening Prayers. In connection with this, it is well to observe that, in no case whatever shall any one be obliged to learn both Catechisms by heart, but only one ; the adults learning the lesser Catechism, as this is the only one known to them, and the younger natives the larger Catechism, because, till now, they have been using

this book, and because they have already committed a great part of it to memory.

*Secondly*, that no scholar shall be obliged to learn more things than have just been mentioned; and, consequently, no one need be burdened with any explanations or expositions in connection with either the larger or lesser Catechism, unless it be out of school-hours.

*Thirdly*, That all Clergymen, Catechists, and Schoolmasters shall do what they can to promote the knowledge of saving truth among old and young, by giving proper instruction from the Catechism, not only in the churches and schools, but also in the dwellings of the natives.

It has further been resolved by the Consistory of this place, humbly to request the Chief Authorities to prepare a printed edition of the Larger Catechism, supplemented with explanations and notes, as it is believed that this would form a most

important guide to all Schoolmasters and Catechists in giving catechetical instruction; this request to be forwarded to the Governor-General and Councillors residing in Batavia, through medium of the Governor and Councillors of this island; the Consistory, at the same time, expressing the hope that the approbation of the Chief Authorities will reach them not later than next year.

It is also the intention of the Consistory here to send, in the course of the following year, a copy of the two well-known Catechisms, with the explanations affixed, to the Amsterdam and Walcheren Classes, and to all the authorities residing in Formosa, in Batavia, and the Netherlands, so that they may be generally approved of; intimating, at the same time, that it is in no wise the wish or inclination of the Consistory to separate themselves from the Dutch Church, or to cease from remaining in

conformity with them by thus requesting their approbation; and that it is more or less a necessity to continue the use of these Catechisms here, since they are the only source from which the natives have hitherto been receiving instruction. Meanwhile, the Consistory fully purposes also to introduce the Heidelberg Catechism into all the Reformed Churches which it may please our good Lord to establish in this island of Formosa.

In conclusion, the Consistory requests that the Gospels of John and of Matthew—translated by Mr. Hambroek into the Formosan language, and so often read unto the edification of the Church—may be introduced and read in public, after having been duly revised.

JOHANNIS DE LEONARDUS, *President.*

ANTHONIUS HAMBROEK.

JOANNES KRUYFF.

## VII.

## EXTRACT FROM LETTER OF THE GOVERNOR AND COUNCIL OF FORMOSA TO THE GOVERNOR-GENERAL AND COUNCILLORS OF INDIA.

TAYOUAN, 2 MARCH 1658.

Considering the manifold complaints, and our own daily observation, that the Formosans living on this plain, and especially those amongst them who are less instructed—in the face of our repeated and serious admonitions—persistently continue to practice the sins of idolatry, adultery, fornication, and sometimes even of incest; considering, too, that many of them offend in this way because they are so entirely corrupt, and so ignorant of the laws of God and man that it seems difficult

to punish them according to their deserts, we have unanimously resolved to issue the accompanying proclamation.

Before arriving at this decision, we all agreed to consult the Consistory about the matter, and their opinion is that the proclamation in no way deviates from the righteous law of God. It was also remembered by us that there are many weak Christians here who are exceedingly deficient in knowledge; that, indeed, the greater proportion of the people are still benighted heathen.

Let it, therefore, be borne in mind that this our proclamation is intended for all, but more particularly for those who have received daily instruction in the principles of true religion and sound morals; and that in addressing the people of every class, we only conform to the custom of our beloved native land, whose inhabitants, by

the grace of God, are gifted with a far higher degree of knowledge and understanding than the inhabitants of this place.

Thus, in keeping with what has just been stated, we now declare that idolatry in the first degree shall be punishable with public whipping and banishment; that those who are guilty of incest shall be severely whipped in public, and condemned to wear chains during a space of six years; while the less heinous sins enumerated in this proclamation shall be proportionately punished according to circumstances, by the decision of the judge. And in order that none may pretend ignorance of the matter, this our proclamation shall be translated into all the dialects of the island, and affixed in public to Churches and schools; arrangements being also made for having it read in public once a month; that all the people may, as far as lies in our

power, be taught to cease from the practice of those vile things which have been referred to.

The Reverend Brethren of the Consistory unite with the Council here in beseeching you to send, by the very first opportunity, another pious and capable clergyman to take the place of Rev. Jacobus Amsing, who died on 24th November at Takkais; in order that the good work there may be continued in the same excellent way in which it was commenced.

The Reverend Brethren also desire to forward, as soon as possible, a copy of the explanations or notes appended to the Larger Catechism of our Christian faith, to which reference was made by us in a former communication to you. These explanations are in Dutch, and it is now earnestly desired that, after receiving your

sanction, they may be printed in the two languages—Formosan and Dutch—in parallel columns, and thus be used for the good and welfare of the churches.

• • • • •  
Your most obedient and humble servants,

FRED. COYETT, JOHAN OETGENS,

JACOBUS VALENTYN, R. DAMMERS,

THOMAS PEDEL, THOMAS VAN IPEREN,

D. HARTHOUWER.

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VIII.

LETTER FROM THE SUPREME COUNCIL TO  
THE GOVERNOR-GENERAL AND COUN-  
CILLORS OF INDIA.

AMSTERDAM, 16 April 1660.

*Honourable, equitable, wise, and very  
discreet Gentlemen,*

• • • • •  
We are also in receipt of a missive from Governor Coyett and his Council, dated 2 March 1658. From it we see that, in order to intimidate and prevent the Formosans from committing idolatry—to which they seem much addicted, notwithstanding the most serious admonition and censure—proclamations and ordinances have been issued by the said Governor and Council, with the approval and consent of

the Consistory ; in which documents persons committing idolatry are threatened with the severest punishment, such as public whipping and banishment.

Now, as we can in no wise believe that these are the appropriate means whereby poor benighted people will be led to forsake idolatry, and be brought to the saving knowledge of the truth, we are quite averse to their being employed ; and this the more so, from our conviction that such means would only cause them to show still greater aversion to our rule, and lead them at last to the adoption of even desperate measures.

Our conviction is, that if we cannot influence the inhabitants by precept and instruction, they are much less likely to be influenced by severe punishments of this kind ; and as we are of opinion that Christians ought in no case to resort to such measures, it has greatly surprised us

that the Consistory should have given consent to their adoption in the present case. Thus, although the object be to Christianise the natives, we cannot refrain from declaring that these measures sorely displease us, because they may be considered harsh and cruel, and because they are contrary to the spirit and character of the Dutch nation. We confidently expect, therefore, that the punishments proclaimed will be considerably mitigated—that, while the ordinance itself may not be publicly retracted, it will not be put into execution.

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## IX.

RESOLUTION ADOPTED BY THE COUNCIL  
OF FORMOSA.

*Monday, 2 May 1661.*—Thomas van Iperen, member of the Council of Formosa, the Rev. J. Leonardus, and three assistants, are delegated—after the surrender of Fort Provintia has been demanded, and it has been found that it can no longer be defended—to open negotiations with Koxinga; but, first of all, to consider:—That in all negotiations the principal object to be kept in view is that, henceforth, our clergymen shall have full and perfect liberty to instruct the Formosan Christians who, by the grace of God, have already been taught the principles of his Gospel. The most strenuous efforts are to be made to have this condition granted, inasmuch as

we take nothing else so much to heart as the honour of God's most holy name, and the establishment and progress of the Reformed religion; believing this to be the foundation of our general welfare, and that which brings with it the enjoyment of every blessing and happiness, to ourselves and to our subjects, both of soul and body.

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## X.

EXTRACT FROM DAY-JOURNAL OF THE  
CASTLE OF ZEELANDIA ON TAYOUAN.

*Tuesday, 17 May 1661.*—Several inhabitants, as well as their Elders, dwelling in the mountains and plains, yea, more or less all the people of the south, have surrendered to Koxinga; each of the Elders having received as gifts a light-coloured silk robe, a cap surmounted with a gilt

knob, and a pair of Chinese boots. These fellows now speak with much disdain of the true Christian faith which we had endeavoured to plant in their hearts, and are delighted that they have been exempted from attending the schools. Everywhere they have destroyed the books and utensils, and have again introduced the abominable usages and customs of heathenism. On the report being spread that Koxinga had arrived, they murdered one of our Dutch people ; and, after having struck off the head, they danced around it with great joy and merriment, just as they formerly did with their vanquished enemies. All this a certain Stephen Yansz had himself been witness of in the south.

• • • • •  
In the army, it was reported that Soulang had been taken and the inhabitants carried away ; and that the clergymen Hambroek

and Winshem, without the one knowing the fate of the other, had fled to Bakloan.

*Tuesday, 24 May.*—At five or half-past five in the afternoon a flag of truce was displayed by the enemy, and the Rev. A. Hambroek, accompanied by one Ossewayer, a Chinese Mandarin named Sangae, and the interpreters Joucko and Ouhincko—the three first on horseback, the others on foot—were seen approaching from the ‘Pine Apples’ to the foot of the redoubt.

When these persons were asked what the object of their coming was, they replied that they were the bearers of a letter from Koxinga. Thereupon, it was agreed that Mr. Hambroek alone, or in company with Ossewayer, should be allowed to enter the Castle, and that the Ensign Claermont should be sent to politely inform the Mandarin that, while the contents of Koxinga’s letter were being taken into consideration,

and an answer was being prepared, we requested him to remain with the interpreters before the fortress, either in a house or wherever else he chose. To this request the Mandarin complied, Ossewayer accompanying him.

On Mr. Hambroek entering the Castle, he handed to the Governor the letter which Koxinga had charged him to deliver. The Governor then called all the members of the Council together, and, in their presence, he opened and read the letter. It contained the following, as may be seen from the annexed :—

*Translation of a Letter written by  
Pompoan to Mr. Frederick Coyett,  
Governor in Tayouan.*

‘ The Teybingh-Sjautoo-Teysiang-kon,  
‘ KOK-SENG sends this letter to Governor  
‘ Coyett in Tayouan.

‘ You Dutch people, a few hundreds in  
‘ number, how can you carry on war  
‘ against us, who are so powerful by our  
‘ numbers? Really, it is as if you were  
‘ bereft of your senses, and that you had  
‘ no understanding.

‘ I, Pompoan, say that it is the will of  
‘ God that all should live and remain  
‘ preserved, without perishing. I am,  
‘ therefore, well inclined that men should  
‘ remain alive; for which reason I have  
‘ sent you so many letters. You people  
‘ ought well to consider how very impor-  
‘ tant a matter it is that the lives of your  
‘ wives and children should be spared and  
‘ all your possessions preserved.

‘ I now send you my Mandarin, named  
‘ Sangae, also the Rev. Mr. Hambroek  
‘ and the interpreters Ouhincko and  
‘ Joucko, with salutations to the Gover-  
‘ nor; offering him, at the same time,

‘ peace on the conditions which will now  
‘ be mentioned. I beg you duly to con-  
‘ sider what I say.

‘ *First*, If you surrender the Fortress  
‘ before my cannons have made their  
‘ effect felt on its walls, then I shall treat  
‘ you in the same way as I treated the  
‘ Commander of the Fort Provintia,  
‘ named Valentyn; *i.e.* I will spare your  
‘ lives, and if any one has anything to ask  
‘ or desire, I will grant it as I granted it  
‘ to him. I speak the truth, and will  
‘ not deceive you.

‘ *Secondly*, If, even after my cannons  
‘ have battered your walls, the Governor  
‘ and some others, great as well as small,  
‘ shall hoist the white flag on the Fort and  
‘ come out to me, saying, Peace! then I  
‘ shall immediately issue the order, “Cease  
‘ “firing, it is enough!” so that you may  
‘ feel confident in my word. And when,

‘ afterwards, your commanders, great and  
‘ tall (*sic*), come to me accompanied by  
‘ their wives and children, I shall give  
‘ immediate command to bring all my  
‘ cannons on board my ships, on being  
‘ convinced that you people seriously wish  
‘ to have peace. By this command, the  
‘ Governor and his people will see that I  
‘ desire peace, and they will, therefore,  
‘ have every reason to trust me.

‘ *Another word* :—After peace has been  
‘ concluded, your soldiers will require  
‘ immediately to leave the Fortress, that  
‘ my soldiers may enter, with the object  
‘ of taking care of it and of all the houses  
‘ within its walls. I shall maintain such a  
‘ degree of order that not the “tiniest  
‘ “blade of grass or even a hair of your  
‘ “possessions” shall be hurt. I will also  
‘ give permission for some slaves, male  
‘ and female, to remain within the houses

‘ to take care of the things ; and further,  
‘ every person who wishes to live in his  
‘ own house at Sakam or Tayouan will be  
‘ allowed to leave the place and to take his  
‘ money and possessions with him.

‘ *One word more* :—It is the usage of  
‘ the Chinese to grant everything that has  
‘ been asked of them ; but the Fortress we  
‘ cannot leave to you, as we attach very  
‘ great importance to it. All that you  
‘ people desire, you can get, with the  
‘ exception of two days’ interval to carry  
‘ away your possessions, as the inhabitants  
‘ of Sakam had ; this being withheld be-  
‘ cause you people have delayed so long to  
‘ come to a decision, whereas the people  
‘ of Sakam surrendered before they felt  
‘ the effect of my cannons. After wait-  
‘ ing such a long time, therefore, you folk  
‘ shall not have one hour’s delay given  
‘ you ; for after my cannons have made a

‘ breach in your walls, you will have to  
‘ quit instantly.

‘ *Finally*, I know it is the duty of the  
‘ Dutch, who have come such a long way  
‘ for the carrying on of trade, to endeavour  
‘ to keep their Fortress, and this even  
‘ pleases me ; as I do not see anything like  
‘ a fault or crime in such an endeavour, so  
‘ that you have no cause of fear for having  
‘ acted thus.

‘ If I speak a word, if I promise any-  
‘ thing, the whole world may trust me and  
‘ be certain that I shall keep my word, as  
‘ formerly. I have no wish to deceive any  
‘ one. Every Dutchman in your Fortress  
‘ may take note of this letter ; for its con-  
‘ tents, from beginning to end, are founded  
‘ on truth and verity. Matters are now  
‘ come to such a pass that we can either  
‘ spare or take your lives ; therefore you  
‘ must quickly decide, and if you take a

‘ long time for consideration, it is the same  
‘ as if you wished to lose your lives.

‘ Mr Coyett has, on a former time,  
‘ declared that he did not understand  
‘ Chinese writing, and many a letter have  
‘ I written him, without his having under-  
‘ stood them. I now send you this letter  
‘ by the interpreters Ouhincko and Joucko,  
‘ who have read and translated it to the  
‘ former Deputy-Governor, Valentyn, in  
‘ order that he might have it properly  
‘ written out in Dutch. May you folk  
‘ now take it quite to heart.

‘ *Indited* in the fifteenth year, and on  
‘ the 26th of the fourth month.’

On the margin was written :—Translated  
to the very best of my abilities, 24 May  
1661.—J. VALENTYN.

The Council then resolved to send the  
following letter in reply :—

*Frederick Coyett, Governor and Director of the Castles and people in the Island of Formosa, sends this letter to Mr. Kok-singa, encamped with his army at Bockenburgh on this place.*

TAYOUAN, 25 May 1661.

‘ Last night, at sunset, we duly received  
‘ your letter through medium of the Man-  
‘ darin Sangae and of Rev. A. Hambroek,  
‘ accompanied by Ossewayer.

‘ We have perfectly well understood its  
‘ contents; but we cannot give you any  
‘ other answer than the one we already  
‘ wrote to you on the 10th instant; namely,  
‘ that we are under obligation, for the  
‘ honour of our omnipotent and true God  
‘ —confiding completely in His aid and  
‘ assistance—and for the welfare of our  
‘ country and the Directors of the Dutch  
‘ India Company, to continue to defend

‘ the Castle, even at the danger and peril  
‘ of our own lives.

‘ It was our desire to send you this  
‘ answer last night ; inasmuch, however,  
‘ as during that evening on which Sangae  
‘ arrived, your troops in the town Zealandia  
‘ were actively engaged under our eyes in  
‘ throwing up works against us, and as  
‘ Sangae refused to prevent their doing so,  
‘ saying he was not authorised to interfere,  
‘ we were prevented from executing our  
‘ good intention for the simple reason that  
‘ we were busily occupied in throwing up  
‘ works in our own defence. The soldiers  
‘ under you can tell what answer we re-  
‘ turned to the cannons directed against  
‘ our place, and by this we abide.

‘ FREDERICK COYETT.’

In the meantime, Mr. Hambroek gave us some account of the vicissitudes of our

countrymen living in the north, having been one of them. He informed us that, as soon as the coming and arrival of the enemy had been announced, they all met at Soulang, but the bad feeling of the villagers and the vicinity of the enemy made it advisable to retire to Mattau, and latterly to Dorko. As it was considered dangerous to remain there, and as the want of provisions was beginning to be felt, they proceeded further north, to Tilosen. Meanwhile, the love and good-will of the inhabitants had gradually decreased, which was owing to their having received a letter from the Governor of Fort Provintia, written by command of Koxinga; in which letter it was stated that, if they submitted to the authority of Koxinga, he would grant them the same terms as he had granted the garrison of that place. These terms, the inhabitants (except a few living

to the north of the Zant river, probably, with the intention of proceeding later on to Kelang and Tamsuy) had jointly considered it to be best and most advantageous for them to accept ; seeing that they all, and, especially, their wives and children, were now in a very lamentable state, and that there prevailed among the soldiers near them a spirit of discord and insubordination. One hundred and sixteen persons—among whom were four clergymen and five judicial officers—had joined the Dutch inhabitants in the neighbourhood of Fort Provintia, all of them suffering from want of provisions ; the enemy, also, being in very much the same condition.

Eleven persons of some rank or other had left Provintia on command of Koxinga, who ordered them to appear before him at Bockenburgh. Fifteen had been ordered

to come, but only eleven appeared, as Koxinga permitted four of them to remain beside the property at Provintia; thus giving heed to their representation that, if they were all to leave the place to appear before him, the people might create many disturbances and riots. When Mr. Hambroek left, these four persons were still residing there.

Before Mr. Hambroek and the other Dutch persons retired to the north, on the report that Koxinga was about to come to this island with some inimical design, the Mattau people left on 27th April for the mountains, to punish the rebellious Dunck-educkians, and returned with three heads which they had struck off. According to the former heathenish custom when celebrating a triumph, they began to dance round these heads and to perform other

ridiculous antics ; whereupon, Mr. Hambroek forbade them, but they were insolent enough openly to contradict and disobey him when thus reproofed for acting in their old way.

The chattels of the judicatory officials and of the clergymen—which they left behind them when fleeing from the respective villages, and which were found by the enemy, later on—had been sealed, and were now guarded by the Chinese whom Koxinga had appointed for this service.

Mr. Box and the Rev. Mr. Leonardis had received a part of their possessions through the written medium of the secretary of the Mandarin to whose charge the fortress of Provintia is intrusted. Mr. Hambroek has also received a promise that his possessions will be restored to him.

He further told us that, in consequence

of the reiterated requests addressed to him, Koxinga had granted their petition by allowing them to act even freely in matters pertaining to Religion.

*Wednesday, 25 May.*—It having meanwhile become four o'clock in the afternoon, the friends who arrived yesterday, namely, Mr. Hambroek and Mr. Ossewayer, took their leave ; bearing with them the letter which we had written yesterday to the mandarin Koxinga. We saw nothing of the mandarin who had accompanied them ; the horses, too, which had been left near the redoubt, having also disappeared. They, therefore, proceeded on foot as far as the ‘Pine Apples,’ from which Mr. Hambroek approached a place where some Chinese were standing, before whom he bowed low ; and thus, covered by the white flag, they disappeared out of our sight.

These friends greatly rejoiced (as we ourselves do) at our bravery, and the victory which, by the blessing of God, we had thus far achieved ; hoping that, after obtaining some more victories, we might be speedily delivered. May the Almighty and good God grant that, to their and our joy, these hopes may be realised ; and may He deliver us out of the hands of our enemy and unto the welfare of the Company !

*Saturday, 13 August.*—Last night, we captured two boys and a Chinese, and in the morning we interrogated one of them—with the Chinaman—who confessed as follows :—

That Mr. Hambroek had been his master. . . . . . . . . That Van Druyvendal and a schoolmaster, named Frans van der Voorn, with three other Dutchmen, had been brought as

prisoners from Sinkang ; that the two first named had been crucified at Sakam—the others having been liberated—and that Mr. Hambroek assisted by the interpreter Maurits, had procured Koxinga's permission to offer up a prayer for them. After hanging for three days, they were carried—still alive on the crosses—to Sinkang, and here the crosses were again planted in the ground till the sufferers died, the place of their execution being just before the house of the Governor. At that time our married Dutch people were still residing there, and two of Druyvendal's sons were in the house of a mandarin at Tilosen ; while his wife, with her two children, were living in Sinkang. Mr. Hambroek was at Tilosen and Mr. Winshem had lived with Pruys in Sinkang, but they were now living in the south.

*Tuesday, 16 August.*—This morning at

the break of day, a certain soldier named Hendrik Robberts came swimming to the 'Pine Apples,' and afterwards to the redoubt. Having been carried into this place, he gave us the following account :—

Last month—that is, in July—the interpreter Druyvendal and a young schoolmaster had each been fastened to a cross by having nails driven through their hands and the calves of their legs, and another nail driven into their backs. In this sad condition they were exhibited to public sight before the house of the Governor, and our own people had guarded these victims with bare swords. At the end of three or four days they expired, after meat and drink had been withheld from them all that time. The reason of their execution is said to be that they were guilty of having incited the inhabitants against the Chinese ; but, to their last

breath, they denied that they had ever done so.

*Saturday, 27 August.*—In the morning, at dawn, Pierre Megriet, a certain Dutchman coming from Sinkang, entered this place. He reports that, after the surrender of the fortress Provintia, he remained there 18 days in company with several disabled persons; and that, those who enjoyed good health had immediately been sent to the villages in the north and south, among them being the schoolmaster de Heems and Ian Lambertsz. Afterwards, fourteen of the sick and disabled were carried to Sinkang, that they might there be taken care of; but, before they arrived, seven of his companions had already perished.

. . . . .  
The Chinese had stored much gunpowder and *paddy* in the Church at Sinkang.

The inhabitants loudly lament about the injustice the Chinese are committing in taking away from them their very best lands, their rice, their cattle, and their wagons. They had to bear this in silence, and even to appear contented. The Elders amongst them went about in Chinese robes of great value.

Our people the Dutch, not regarding the prohibition of the Chinese, would often repair to the village in the hope of being able to pick up a stray article of food wherewith to fill their hungry bellies, but they were very often interfered with, and were thus made to suffer great want.

He had also seen, with his own eyes, two of our countrymen—although he did not know their names—crucified at Sakam; that is, their hands, after having been crossed over the heads, were fixed with a nail to the cross, another nail was

driven through the calves of their legs, and another through their arms. In this way, these poor creatures suffered torments till, after the lapse of three days, they died. But that was not sufficient, as it seemed ; for those barbarous heathens carried them to Sinkang, where they died and where they were buried, this latter being more than might well have been expected.

The Chinese soldiers left the inhabitants perfectly unmolested, but the peasants often foully abused them.

The Chinese forced all inhabitants who had adopted Dutch (Christian) names to take other names according to the desire of their parents or friends. Severe punishments were threatened if this command was not obeyed.

Forty-two of our countrymen who were on board the vessel *Urck* had been all—except the purser and his servant—taken

to Sinkang with ropes round their necks, one of them having on no other clothing save a pair of trousers, and another, only a shirt. The Chinese mandarin commanded fourteen of these poor creatures to be beheaded by the Sinkang people, who were obliged to do so. The Chiefs of the villages killed most of them. Five more, namely, the purser—called Stephen the dreamer—his servant, the surgeon, the mate, and another person, were carried to Sinkang. We do not know what the subsequent fate of the others was, but we trust they have been sent to the south.

When he was taken by *sampan* (*i.e.* a small boat) to Sinkang, the Deputy-Governor with his family and servant, the clergyman Leonardus with his family, the schoolmaster Jonas, all the surgeons of the villages, as also the surveyors Philip May and Joannes Bronner with their families,

had been left behind in Sakam, while the schoolmaster Ossewayer had received permission to dwell without hindrance in the house of his wife's mother. The Rev. A. Winshem with his wife, and the schoolmaster Samuel, were also living at Sin-kang; and when he left, they were dwelling all together under the roof of the Mandarin who had taken up his abode in the house of the judicatory officer.

The Reverend A. Hambroek and other friends had also been in Sinkang, but they had gone northward after a stay of a few days, in the company of several women and children.

*Monday, 24 October 1661.*—We examined, a second time, the two black boys who escaped from the town on the 13th of this month. They state the following:—

That . . . . . and one of them still persists in declaring

that many of the Dutch people—among them the Rev. Mr. Hambroek and Ian Hammersen—had been decapitated in Sinkang, and that many others had died of privation.

He declares, also, that he saw Ossewayer and some other soldiers beheaded, that the vessel *Urck* had been cast ashore and the crew killed in Sinkang, that all the remaining Dutch people had been killed in the villages ; while the schoolmasters Jonas, Ananias, and Philip May only, were still living at Sakam ; the Governor, the Rev. Mr. Leonardus, and Bronner, having been carried to China.

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## XI.

EXTRACT FROM DAY-JOURNAL OF KAUW,  
COMMANDER OF THE FLEET SENT TO  
RESCUE FORMOSA.

21 *October 1661*.—This afternoon, two little black boys deserted the town and made their appearance at the Castle. One of them was a slave of the Sub-Factor Michiel Baly, and the other was free-born, but had been serving as a slave in the house of the Mandarin Beepontok, Governor of the town. They told us as a fact—they themselves having been witnesses thereof—that Koxinga, enraged because his troops were daily diminishing in number, and, especially, because so many of his men had been killed and wounded on the 16th of last month, when our vessels

appeared before the batteries of the enemy ; first fed and regaled, and then beheaded all the Dutch soldiers in his power ; not only those who surrendered themselves after the capture of Fort Provintia, but those also who were scattered throughout the country at the various stations. The clergymen Hambroek, Mus, and Wins-hem ; the former secretary of the Court of Justice, Osswayer ; the former judica-tory officer in Soulang, Gillis Box ; and several inhabitants of Sakam, having been previously regaled in the same way, were afterwards beheaded ; but the clergyman Leonardis, and the former unworthy Deputy-Governor of Provintia with his wife and five children, had been sent to China. The half-sister of Mr. Leonardis' wife, a girl of sixteen and the offspring of a Quinam father and a Japanese mother, was married to a Tartar Mandarin, and was

now living at Sakam, where she had not only adopted the Chinese manner of dress, but had also bandaged her feet. The daughter of the Rev. A. Hambroek, a very sweet and pleasing maiden, Koxinga took to be one of his concubines, and she had, consequently, been placed in his harem. All the remaining Dutch women were kept under guard in Castle Provintia.

It afterwards appeared, when these boys were put to the torture, that they had been sent to spy out the Castle. They persisted, however, in declaring that they had spoken the truth.

20 November. — The catechist, Daniel Hendrickx, whose name has been often mentioned, accompanied this expedition to the south, as his great knowledge of the Formosa language and his familiar intercourse with the natives, rendered his ser-

vices very valuable. On reaching the island of Pangsey, he ventured—perhaps with overweening confidence in himself—too far away from the others, and was suddenly surrounded by a great number of armed natives, who, after killing him, carried away in triumph his head, arms, legs, and other members, even his entrails, leaving the mutilated trunk behind.

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## XII.

LETTER FROM REV. JOANNES KRUYF  
TO REV. P. BALDÆUS, CEYLON.

NEGAPATAM, 13 October 1662.

AFTER my arrival here on the 6th Oct. with my Family, I was seized with so violent a Fever, as disabled me to write to

you, yet did not hinder me to remember my hearty Service to you by Mr. *Roos*, Captain of our Ship, and the Factor Mr. *Reuf*. Whether the same was brought to you or not, I am ignorant as yet, having for some time after been so dangerously ill with my Distemper, that my recovery was almost despaired of; but am now by God's peculiar Mercy so far recovered, that I went first to Church on Thursday last, and preached twice the Sunday following, and intend to visit the Sick to-morrow, and to administer the Holy Sacrament on Sunday next.

To give you a particular Account of the late miserable State of the Isle of *Formosa*, is both beyond the compass of a Letter, and my present Strength: and tho' I tremble at the very Thoughts of it, yet will I mention the chiefest Transactions: The first Assault of the furious *Chineses*

was made against the Castle of *Saccam*, whereabouts, after they had cut some of our Soldiers in pieces, they took my eldest Son and my Wife's Brother, who tho' very young, had one of his Arms cut off.

The next day our Ship called the *Hector* being engaged with a vast number of the *Chinese Jons*, was blown up, and in her some of our best Soldiers, among whom was also my Father-in-law *Thomas Pedel*. The Fort of Saccam being, after a defence of a few days, forced to surrender for want of fresh Water and other Necessaries, the Ministers, Officers, School-masters, Soldiers, and in general all the Inhabitants of the flat Country, were forced to make the best Terms they could for themselves. The Squadron of Ships commanded by Mr. Kauw (after it had for a small time rejoiced our drooping

Spirits) being dispersed by Tempests, and the Ship the *Urk* forced upon the Sands, and taken by the Enemy, the same was neither seen nor heard of in five or six Weeks after.

To be short, the Country being overrun by the *Chineses*, our Soldiers everywhere routed, *Koukeren* laid in Ashes in sight of our Fort: Such of our Countrymen as had not secured themselves by a timely Flight, fell into the Hands of the merciless Enemies, who sacrificed the Reverend Mr. *Hambroek* with his Son, and divers others in *Tilocen*, to their fury: As also Mr. Peter Mus, Minister of *Favorlang*, and Mr. Arnold Winsheim, Minister of *Sinkan*, who had their Heads cut off, and their Wives with many others carried into Slavery. By this there being great want of Necessaries in the Fortress, the Soldiers died daily of the Bloody Flux, Scurvy and

Dropsy: so that in nine Months time, having lost above 1600 Men, both by Famine and the Sword, we were forced (for the Preservation of our Lives) to capitulate.

Who can without Tears remember the unexpected Destruction and Ruin of so many Families, and of near 30 Ministers, partly in their lives, partly in their Fortunes (among whom I had my share, having lost all I had gathered in 15 years' time), the Loss and Dishonour of the Company, with the unspeakable Miseries, among which I reckon mine none of the least, as the loss of three Parts of my Library? All which we ought to look upon as the effects of God's just Indignation, on account of our manifold Sins.

I have no more to add, than that is none of the least among other Afflictions, that Matters are both so ill represented,

and worse taken at *Batavia*. Subscribed,  
Your affectionate Colleague to serve you.<sup>1</sup>

JOANNES KRUYF.

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### XIII.

#### THE LORD'S PRAYER IN SEVERAL FORMOSAN DIALECTS.

1. *From Gravius's Gospel of St. Matthew.*—Raman-jan ka itou-tounnoun kow ki vullu-vullum; Pakou-tiktik-auh [lou-mou-louh] ta Nanang-oho. Pa-irou'-au ta Pei-sasou-an-oho. Paämt-au ta kamoei-en-hou, mama tou tounnoun ki vullum, k'ma-hynna tou Næi. Ph'ei-kame wæ'i k'atta ki paoul-ian ka mams-ing. Atta-

<sup>1</sup> From *Churchill's Collection*—1704, vol. iii. p. 633.

ral-a ki kæu-itting-en-hou ymiæn-an, mama ka atta-ral-kame ta ymi-æn ki kæu-itting-'niæn. Ka inei-kame dmyllough tou repung-an, râ haoumi-ei-kame ki Lit-tou. Ka a'mouhou ta Pei-sasou-an, ta pei-lpoug-han, ta keirang-en ki kidi tou yhkaquan myd-darynnough, Amen.

2. *From Gravius's Formulier des Christendoms.*—Rama-jan ka tou tounnoun kow ki vullum. Pakou-tik-tik-auh lou-moulough ta Nanang oho. Pa-irou-au ta Pei-sasouan-oho. Paamt-au ta kamoei-en-hou, mama tou tounnoun, kma-hynna tou Næi. Pei-kame wæ'i k'atta ki paoulian ka mamsing. Attaral-lâ ta kæuitting-en-hou ymi-æn æn, mama ka attaral-kame ta ymi-æn ki kæuitting-nian. Inei-kame dmilough tou r'poung-in, ra haoumi-ei-kame ki Lyttou. Ka 'a-mhou ta pei-sasou-an, ta pei-lpoug-en, ta keirang-an

ki kidi tou yhkaquan myddarynnough,  
Amen.

3. *From Junius's Formosan Catechism.*—  
Diameta ka tü vullum, Lulugniang ta  
nanangh oho, Mabatongal ta tao tu gou  
moho, Mamtalto ki kamoienu tu naly  
mama tu vullum, Pecame ká cagniang  
wagi kata, Hamiacame ki varaviang mame-  
miang mamia ta varau ki, Tao ka mouro ki  
rüch emitang, Inecame poudanga dangach  
Souaja mecame. Ki lito, ka imhouato, ta  
gumaguma kalli puchang kasasamagang  
mikiqua, Amen.

4. *From Vertrecht's Favorlang MS.*—  
Namoa tamau tamasea paña de boesum,  
ipádassa joa naan. Ipásaija joa chachimit  
o ai. Ipá-i-jorr'o oa airab maibas de boe-  
sum, masini de ta channumma. Epé-e  
namono piadai torro uppo ma-atsikap.

Şo-o abó-e namo tataap o kakossi namoa,  
maibas channumma namo mabo tamasea  
parapies i namo. Hai pásabas i namo, şo-  
o barras'i namo innai rapies ai. Inau joa  
micho chachimit o ai, şo-o barro ai, şo-o  
adas ai, taulaulan, Amen.

5. *Psalmanazaar's Fictitious Version.*—  
Amy Pornio dan chin Ornio viej, Gnay-  
jorhe sai Lory, Eyfodere sai Bagalin, Jorhe  
sai domion apo chin Ornio, kai chin Badi  
eyen, Amy khatsada nadakchion toye ant  
nadayi, kay rodonaye ant amy sochin, apo  
ant radonem amy sochiackhin, bagne ant  
kau chin malaboski, ali abinaye ant tuen  
Broskaey, kens sai vie Bagalin, kay Fary,  
kay Barhaniaan chinania sendabey, Amien.

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## XIV.

DIALOGUES IN FORMOSAN-DUTCH.<sup>1</sup>

1. Mattatavach massousou tona Pieter  
na Jan.

*'t Samenspracke tusschen Pieter ende Jan.*

*P.* Ocmanga caû ka mapongas caû Jan.  
*Waer gaet ghij soo baestig Jan!*

*J.* Moucqua, acolo tou patta toutougo-gang. *Ic ga naer de Schoole.*

*P.* Caumang katou Sasimato ta Wagi  
sa assei appa maû nigillin gigenta tagley.  
*Hoe! is het dan alsoo laat, ic een heb het noch  
niet horen lúien.*

*J.* Nimesip caû lava. *Soe moet ghij  
dan geslaepen hebben.*

<sup>1</sup> From *Verhandelingen van het Bataviaasch Genootschap*, vol. xviii. p. 484.

P. Madalliatō cauwa ki nipouniang ki tagley. *Heeft de clock lang opgehouden.*

J. Hei Sasat lava ki ligig. *Ja bijna een glas.*

P. Ey mousinga iouang mamat katus cula cole imhoúang. *Eij! wacht een weinich, ic ga met ú.*

J. Assei, cole mamat alle kamapongas atle ki varandei maú. *Ic en wacht niet tis meer als tijdt dat ic gaan.*

P. Moûsinga mamat iouang ka adic a cole mara ki Soulat aú. *Niet meer als een oogenblick, dat ic maer mijn boec neme.*

J. Madisa ka matta cot cole ki kasasicka sickang. *Haast U dan, wandt te vreeese bekeven te worden.*

P. Mansingale dada de marangeta. *Daar mede ben ic geredt, comt laet ons gaan.*

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2. Mattatavach massousou ta Cornelis na  
Dirck.

*'t Samenspracke tusschen Cornelis ende Dirck.*

C. Dirc Dirc heno ato caû. *Dirc Dirc  
waer sijt ghij.*

D. Timang ta tmatam iouang imhoú  
caûa Cornelis. *Wie roept mij, sijt ghij dat  
Cornelis?*

C. Hei ti iaú. *Ja, ic ben het.*

D. Camang ta soo oho ioúang. *Wat  
hebt ghij mij te seggen?*

C. Anug naú caú katús cûla kittá moúc-  
qua toú pattatoutou gogang. *Ic come U  
aanspreeken, opäat wij te samen school gaan.*

D. Mamoi cole demarangeta. *Ic ben te  
vreeden, laet ons gaan.*

C. Ineta mapongas ka tou vavaú appa ta  
wagi. *Wij behoven ons niet te haasten, tis  
noch vrock genoch.*

*D.* Caumang ka madis caú mapil. *Wae-rom comt ghij dan soo vrock?*

*C.* Mesip appa lava negua oú caú. *Ic meende, dat ghij messchien noch soudt geslaepen hebben.*

*D.* Assei cole macomhina ki dellia soo mesip. *Neen ic en slaep soo lang niet.*

*C.* Maganig soo madis kittta assei maganig soo malangalanga kittta. *'t Is beter, dat wij wat te vrock coomen als te laet.*

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3. Mattatavach massousou tana Niclas na Hendrick.

*'t Samenspracke tusschen Niclas ende Hendrick.*

*N.* Camang ta pattatoutougogang im-houang. *Wat leert ghij nu?*

*H.* Mavona cole kt kokochang ki tatelli-

gang macca oumon. *Ik kenne de gebeden, de vrach: in duyts.*

*N.* Smasoulat ato cau cauwa dmagadagam. *Leert ghij niet Schriven?*

*H.* Heisa assei appa madallia ta nouna-moa kini soulat ennau.

*Ja, maer ten is noch niet langh geleeden, dat ic eerst begonen hebbe.*

*N.* Mackc pinatau lava. *Hoe lange wel?*

*H.* Sousouappa lava ki vrouel. *Ontrendt twee manden.*

*N.* Milalaup kitt a lava. *Wij hebben dan bijna gelijck begonnen.*

*H.* Sasat kitt a kina ka manusang. *Wij sijn oock van eenen ouderdom.*

*N.* Mamsing kanna sousoua kitt a mu-chasa sau eta soo toutouro ki vrouel timang tassiouroal mavana emitang. *Dat is waer, maer laet ons ens sijn, wie van ons over twee of drie maanden meer sal geleert bebben.*

*H.* Mamoi cole havonganey ki camang kmounata assei mavana. *Ic ben te vreeden, wat sal den ver-lieser verbeuren?*

*N.* Mangala al tateni. *Hij sal beschant stan.*

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4. Mattatavach massousou ta Davidt na Gerredt.

*'t Samenspracke tusschen Davidt ende Gerredt.*

*D.* Gerredt mananacha kitt a cauwa. *Gerredt willen wij speelen.*

*G.* Mananacha kitt a kina camang. *Waermede souden wij speelen?*

*D.* Houring ka massouny. *Met buil tollen.*

*G.* Assei cole mananach alle soo kidi ato ki oucquang tuo pattatoutou gogang.

*Neen ic en speel niet, als ic moet school gaan.*

*D.* Mousinga kitta annatta tus-cula cole imhouang. *Niet meer als een weinich tijdt, dan sal ic met U gaan.*

*G.* Soo mamoi caû mananach soo packo kahang kitta annatta kamoi ennau kanna nini assei. *Wilt gbjij speelen als de School gedan is, ben ic te vreeden, maer nu niet.*

*D.* Manga magiqua iouang Soumamang. *'t Is wel, ic sal u dat te pas brengen.*

*G.* Assei maû illigen ta gnale oho siouro ta patta toutou gogang. *Ic en acht U quaedt-beydt niet, leeren moet voorgaan.*

*D.* Hauwang ato cau lava mavana pag-dimdim ta imhou kini dagadagam enhou smoulat. *Ghij sijt wijs gewoorden, sedert gbjij heb leeren schriven.*

*G.* Comhina ta vana au houwanganalappa soumang tavana au. *Soo wijs ben ic al*

*en hoope met der tijdt noch wijser te woorden.*

*D. Kmigim acole lava ki siouamau ka sesouma souma. Ic moet dan een ander macker soucken.*<sup>1</sup>

<sup>1</sup> These Dialogues are taken from a Formosan MS. discovered by Dr. Van der Vlis in the University Library at Utrecht. It contains, also, a considerable list of words bearing some resemblance to the aboriginal language represented in Gilbertus Happart's *Favorlang Vocabulary*.

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# 臺灣府城街道全圖



A PLAN OF  
TAIWAN FOO,  
THE CAPITAL OF  
THE ISLAND OF FORMOSA.

1 Headquarters of the English Presbyterian Mission in Formosa.  
2 Ruins of Old Dutch Fort (Provincia) "in the Village of Sakam."

## XV.

## PERSONAL EXPERIENCES OF RECENT MISSIONARY WORK IN FORMOSA.

BY REV. W. CAMPBELL.

I. *First Impressions.*

TAIWANFOO, 20 February 1872.—At the time of my arrival here about three months ago, many of the native brethren called, and I cannot say how happy and relieved I felt when, through old Elder Bun, they united in thanksgiving for my preservation, and earnestly besought the great Head of the Church that I might go forward to my work in the fulness of the blessing of the gospel of Christ.

The present notes are being written in Taiwanfoo. It is the capital of the Island

and headquarters of the English Presbyterian Mission in Formosa. The brick wall which surrounds it is about fifteen feet in thickness, twenty-five feet in height, and some five or six miles in circumference. Lofty watchtowers are built over the four main gateways, and large spaces within the city are given to the principal temples and *yamens*—or residences of the civil and military mandarins. There is much need in Taiwanfoo for the operation of a City Improvement Scheme. Pleasant walks no doubt there are, and some of the shops have an appearance which is decidedly attractive ; but, as a rule, the streets are narrow, winding, ill-paved, and *orduriferous*.

In passing along, nearly everything is fitted to arrest the attention of a newcomer. The beggars seem to be a very miserable class, and many of them are far

gone in leprosy. They sit down with perfect coolness, uncover their sores, and resort to every means for creating sympathy in the hearts of their more fortunate and unsentimental fellow-countrymen. Buddhist priests—poor effeminate-looking individuals—are frequently to be met with ; and, in Taiwanfoo, the Chinese literati appear to be more numerous than in other crowded centres I visited on the mainland. They can always be seen, sweeping past in their long blue robes ; proud, evidently, and in no wise disposed to conceal their deep-seated hatred of the foreigner.

The extreme civility of the common people is very noticeable. It is not here as at Chinchew and Changchew, where the by-passers would sneer and make remarks about us, which were the reverse of complimentary. There can be no doubt that the prompt action of the British repre-

sentative during the Formosa troubles of 1868 goes a long way to account for this. Consul Gibson then took a very direct method of insisting on the right of English merchants and missionaries to settle here under protection of the local authorities, and instant quiet was the result, with even a measure of goodwill from those who had been bitterest in their opposition. Thus, how stimulating the thought that a most inviting opportunity now stands before us among the multitudes of this heathen city, and how much the need for grace to live and labour so that many of them may be delivered into the glorious liberty of the sons of God !

Our Taiwanfoo chapel is a comparatively small oblong building in one of the busiest thoroughfares of the city. The people enter it by a large door which is always kept open during the hours of

public worship. On such occasions, the first or outer compartment contains a crowd of Chinamen who stand and listen to what is being said, or stupidly stare at worshippers who appear to be singing and praying to vacancy. These mere outsiders have been attracted for a little by the sound of the preacher's voice. They keep coming and going throughout the entire service ; so that, beggars, priests, soldiers, shopkeepers, and all sorts of people may be found here at times, jostling one another, and eagerly desirous to see and to hear something more about this 'new thing.' A low wooden barrier separates the outer from the second compartment of the chapel, which is rather larger than the first, seated with forms, and reserved for the accommodation of male members and candidates for baptism. At its further end, a number of chairs for the

office-bearers are placed, tables for sacramental purposes ; and, on either side, high frames covered with blue cloth to screen off the third or innermost compartment, where our female fellow-worshippers assemble. The small open pulpit is situated in the middle passage, a few feet within line of the two screens, and is the spot from which my beloved brethren have often been enabled to speak in the power and demonstration of the Spirit.

Two public services are held every Lord's day, at 10 A.M. and 2 P.M. respectively. The order of worship is as follows :—Praise, prayer, reading the Ten Commandments with suitable remarks, reading and exposition of Scripture, another hymn, prayer, short sermon, prayer, doxology and benediction. The same order (except reading of the Commandments) is observed at the afternoon meet-

ing, and the hymn-book used on both occasions is a small collection which was prepared by several of the missionaries in Amoy. At the close of each service, all candidates for baptism are requested to remain for examination and further instruction, a teacher being provided for them in the person of that faithful old Elder to whom reference has already been made.

The missionaries' dwelling-house, native hospital, and students' rooms form a collection of one-storied Chinese buildings which also lie within the city walls, at about five minutes' walk from the chapel in a north-easterly direction. They are mortgaged from one of the leading families of the place, and immediately adjoin a wide expanse of ground where the banyan spreads out its massive branches, and where the betel-nut palm and the orange-

tree may be seen. It is not necessary to attempt a minute description of these buildings, with their gardens, courts, halls, sleeping-rooms, and almost endless variety of outhouses. One of the courts has a deep well with an inexhaustible supply of cool excellent water, another is given up to the use of the students, a third affords accommodation for servants and native visitors; while the hospital, comprising chapel, surgery, and medicine-room, has ample space for the treatment of fifty or sixty in-patients. My own two rooms are on the right of the building opposite the main entrance, those on the left being occupied by Dr. Dickson, my only other colleague in Taiwanfoo.

A fine view is obtained from the wall at this part of the city. Looking eastward, the eye travels over an immense plain which—with the exception of roads

and a few temples—may literally be spoken of as one vast field of sugar-cane. Further inland, the country is also very fertile, although less suited for agricultural purposes on account of its great unevenness. The rising ground commences a few miles from Taiwanfoo, and gradually ascends into range upon range of hills, which culminate in the majestic peak of Mount Morrison, ‘a name which should endear it to the Christian missionary, and act as a refreshing stimulus as he pursues his arduous labours among the debased heathen at its foot.’

My recent short visit to four of our chapels in this hill region was an altogether enjoyable one. Several of the brethren accompanied me, and we started from the city one morning at 6 o'clock, to reach the village of Baksa after a good walk of about nine hours. The mere

footpath we followed led us continually into the most strange and out-of-the-way places. Towards noon we found ourselves plodding along the bed of a mountain stream, and on through a dark defile where it was easy to stand and touch the frowning walls on either side. I by no means objected to the climbing, but had some sense of relief after crossing a certain high narrow ledge at an awkward part of the way.

Immediately before making our final descent we looked round and beheld a vast panorama of hills and valleys, with the glancing waters of the Formosan channel in the far distance ; while, on before, the great mountains of the central ridge formed a magnificent background to the wild and beautiful scenery which lay between. Here, too, we had our first sight of the Baksa chapel, which was

afterwards found to be rather a slim structure of mud and bamboo splints, with accommodation for seating about two hundred persons. We had a number of pleasant meetings in it during the time of our short stay, at which the goodly company of worshippers behaved with an exemplary amount of earnestness and decorum. I should add that, throughout the day, many of them were busily occupied in collecting materials for the erection of a larger and more substantial building.

Over the adjacent hill and three miles northward, another of our chapels has been put up in the village of Kamana; a third is at Kongana, fully six miles northwest from Baksa; and a fourth in Poahbe, about eight miles in the same direction, only a little more to the north. The chapel at Kongana is situated in a quiet

lovely spot outside the hamlet, and the preacher's rooms are much nicer than those at some of the other places ; at least the rats in them were not so numerous as at Poahbe, where they kept sniffing about me during the whole night, and made it pleasant to get up by daybreak for our journey to Taiwanfoo, which was reached safely, after an absence of seven days.

All the villages we halted at are inhabited by Pi-po-hoan, or aborigines of Formosa who speak and dress as the Chinese on the western side of the island do. It must have been among their fore-fathers that the Dutch missionaries of former days laboured with so much success. Very few traces of this work are now to be met with, but a most hopeful movement began here about two years ago, which has resulted in many of the Pi-po-hoan having been brought to the know-

ledge and obedience of the Saviour. They seem to be an open and simple-minded race, and much less involved in idolatrous practices than their Chinese neighbours.

I feel more than ever thankful at having been led to this place. The kind reception I met with in the city and at our country churches has deeply moved me, and I have seen much that is fitted to make one think most hopefully of the future. Although it is only about six years since work was commenced here, not fewer than three hundred persons are now striving to lead lives of Christian usefulness; some of them in the midst of sore temptation, and others in the face of persecution almost unto death. May God, indeed, uphold them, and may the good already accomplished soon appear to be as mere drops before the abundant shower!

2. *Visiting the Out-Stations.*

TAIWANFOO, 16 June 1872.—It was on 19 April I started for Takow to accompany Mr. Ritchie through that southern part of the field under his care, and then return by way of the hill-stations I visited at the close of last year. My Chinese teacher did not travel with me, but I found *Lim Kiam-kim*—a Pescadores young man in the south—very helpful in enabling me to continue my study of the language. When within about three miles of Takow, the pleasantness of the change begins very speedily to be felt. The hot sultry stillness of the city is left behind, the mere sight of Ape's hill and of the lagoon is a treat, and the sea, with its cool refreshing breezes, affords the welcomest relief after one's first six months of Taiwanfoo.

The day after my arrival, a circular notice was sent to the various places of business, announcing that English service would be held on the following Sabbath ; but, from the shipping in the harbour and about half a score of European residences, only four persons responded to the invitation. I fear that our fellow-countrymen in the East have their own difficulties to contend with in trying to live up to the full measure of their responsibilities. Where the community happens to be large, an English chaplain is usually engaged, and business matters are so arranged that the Sabbath can really be a day of rest in the Scripture sense of the word. In small isolated centres, however, no stated religious services can be held, mercantile pursuits are often followed on Sabbaths as on week-days, and the surrounding heathenism only too soon begins

to exert its most deadening and pernicious influence. Of course, the grace of God can be made sufficient for His people at all times, but still the fact remains that discipleship in a place like Takow must require no ordinary amount of courage and self-denial.

During the first few days of my stay with Mr. Ritchie, we paid missionary visits to Tang-kang and Tek-a-kha. The former is about twelve miles south from Takow, and is a considerable market-town at the mouth of a river of the same name. Missionary work began there in 1870, and those of the inhabitants who have cast in their lot with us appear to be making steady, if not very rapid, progress in Christian knowledge and character. At the time of our visit they were just recovering from the effects of a serious fire which occurred at Tang-kang. It

commenced in a purely accidental way, and could not be got under till two hundred shops and houses—including the chapel—had been burned to the ground. It is pleasing to add that the suffering which followed was greatly lessened through the practical sympathy shown by European residents in Takow, and by the native brethren at several of the other stations. On the evening of our visit, a goodly company gathered and listened with close attention to the earnest words addressed to them by Mr. Ritchie.

Tek-a-kha is a country village about five miles eastward from Tang-kang. We spent the Sabbath here, and were well accommodated in rooms adjoining the neat little chapel. Over sixty adults and a number of children attended the services, many of them remaining afterwards for catechetical instruction, and to have small

supplies of medicine dealt out for friends who were suffering from fever and other such ailments. They all belonged to the small crofter class, as we would say in Scotland, and most of them seemed to be both very intelligent and very illiterate, a statement which finds its explanation in the unusual difficulty of acquiring a knowledge of the Chinese written language. How could poor country people afford the time and the toil necessary for study of this kind? I greatly enjoyed my visit to Tek-a-kha, it being a positive treat to meet with brethren who were so hearty and sincere. Some of the small-footed women walked long distances to come to worship that day.

On returning to Takow, we found Mr. Iap Han-chiong awaiting our arrival. He is a native minister of the American Mission at Amoy, and had come over for

a short change, and to see a little of the churches in Formosa. Of course, he was most cordially welcomed as an esteemed co-labourer in the work of the gospel. Pastor Iap has occupied his present position for years, is quiet in manner, a very capable man, and one who cannot fail to be wielding an extensive influence for good among his fellow-countrymen. He accompanied us on our second journey, and assisted us in every way he could.

Soon after starting again, we reached our quarters for the night in the walled County town of Pi-thau. The converts here have recently passed through some very trying experiences. Twice has the chapel been torn down by lawless mobs, and one of the native preachers lay seven weeks in Pi-thau jail for nothing save his faithfulness to Christian duty. And yet, matters seem now to be in a thoroughly

hopeful and prosperous condition with them. I spoke to several who endured severe persecution about a couple of years ago, and they impressed one as being humble and earnest men who would be an ornament to any such little company of believers. In the course of conversation, they remarked to me that the administration of the present Chief Magistrate is so oppressive that even former enemies of the Church are beginning to be interested in a religion which enjoins men everywhere to manifest the spirit of fairness and sympathy with each other. They added that the Sabbath services were always well attended ; some coming out of mere curiosity, others from selfish and worldly motives, and still a third class that they might render acceptable worship and be better fitted for growing into the likeness of their Lord and Saviour Jesus Christ.

Our next halting-place was in the market-town of A-li-kang, about twelve miles northward from Pi-thau. Here we spent the Sabbath, and here our worthy Chinese colleague received a most hearty greeting from the brethren. He seemed to have great power in speaking to them at our forenoon service. I noticed the crowded audience sitting spell-bound under his long and stimulating discourse; and no wonder, for the preacher displayed a remarkable fulness of knowledge regarding the beliefs, the customs, and the wants of the people before him. While listening to him, one could not but feel the importance of having an educated *native* ministry in every part of China. Men like Pastor Iap are able to adapt themselves in a way the missionary can never do, and to overcome difficulties which must always hamper any mere sojourner

in the country. The afternoon meeting took the form of a Communion service presided over by Mr. Ritchie. Between fifty and sixty adult members were present and partook of the sacred symbols. I had little effort in following the greater portion of Mr. Ritchie's most suitable address; and, altogether, the occasion was one to be remembered, a time when the presence of the Beloved imparted new strength and melted the soul into gratitude and joy unspeakable.

A good walk of sixteen miles to the north-east on Monday morning brought me again into that hill region, where I trust the Lord may graciously prosper my ministry for many years to come. We had no sooner arrived at Baksa than arrangements were made to commence the important duty of examining candidates for baptism. This work occupied the

greater part of the week, and was found to be rather tiring, but full of interest. We always began early and sat till dusk, being able to overtake only about nine or ten names in the course of the day. It was a matter of the most joyful surprise to me that so many people were there, and with reasons so substantial that their names should be entered upon our rolls. Some of them were well-known to Mr. Ritchie, and had long been members of the Communicants' class, and they all appeared to have, at least, a clear enough *head-knowledge* of the way of salvation. After mature conference, it was decided that the three men and eleven women, whose conduct the native Elders were most satisfied with, ought to be received on the approaching Sabbath.

I was very much pleased with the examinations at Kamana. Many of the answers

given to our inquiries were touchingly simple; and came—so far as one could judge in such a matter—from those ‘who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ Some of the artless replies they gave appear still to be ringing in my ears. ‘No: baptism would not save them: they were saved by faith in Christ, and because of His work, but they wished openly to confess Him, and to grow in the knowledge of His doctrine.’

There must have been about five hundred persons who took part in the services at Baksa on Sabbath. Many of the Kamana brethren were there to witness the solemn admission of another company into the visible Church of Christ; and, especially, to receive instruction from the lips of our most worthy Chinese coadjutor. He conducted the forenoon

service and administered the rite of Baptism; while Mr. Ritchie dispensed the Lord's Supper in the afternoon. There were joyful hearts in the Baksa valley that evening. God had caused His salvation to pass before us, and we lay down to rest making mention of His goodness, even of His only.

On Monday we crossed over to Poahbe, and here, also, we had much to assure us that God's mighty Spirit is still working among the people. Four men and six women were passed for baptism. I was very sorry for one aged brother who wished to be received, but whose knowledge of spiritual things was most painfully defective. He appeared to have no conception of the Scriptural meaning of sin, and what he said was quite oblivious to the need of pardon through the merits of Another. One felt sad for the poor old

man. He believed that some sort of magical change would be wrought upon him by the water of baptism, and in no way concealed his dissatisfaction and surprise at being advised to delay coming forward at this time. We had large hearty meetings at Poahbe on the Sabbath.

Our next visit was to Kongana, where we examined thirteen candidates, but saw our way to admit only three of them to the membership of the Church. Things are not so prosperous with the brethren here as they once were. This no doubt arises from the fact, that during the past year, it has not been possible to have a properly qualified preacher residing continuously among them. Every available worker was required at other churches; and until the three young men now under training in the city are somewhat further advanced in their studies, we have no .

other alternative than allow some of the older stations to suffer a little loss.

After our Kongana visit, the time came when our own small company had to separate; Pastor Iap going back to his post on the mainland, Mr. Ritchie to Takow, and myself out westward to headquarters at Taiwanfoo. We parted from each other, more than ever vigorous for the work to which God was calling us.

### 3. *Times of Refreshing.*

TAIWANFOO, 6 October 1872.—I feel deeply thankful in being able to say that I have just had the great privilege of dispensing the Sacraments in the City and at our four hill stations.

At Taiwanfoo here, two men and two women were added to the number of Christ's professing people. They were hearers of the Gospel for nearly two years,

and such evidence of their knowledge and behaviour has all along been given us, that the Session cordially approved of Elder Bun's proposal to admit them.

Brother *Ia* was formerly a wicked man, persecuting God's people, and revelling in every form of evil. Now, he has brought no small trouble upon himself by refusing to open his shop for Sunday trade. His neighbours have annoyed him, but he manifests a spirit of meek forbearance. He has made considerable progress in the knowledge of Christian doctrine. *Ong Kia* is a much younger man—a native of Chinchew—and was brought under religious impression through the preaching of Dr. Douglas of the Amoy Mission, although he could not say that it was during his residence on the mainland he was led into the enjoyment of spiritual peace. He has been under our eye for

more than a year, and what we have seen of him, especially during the past six months, goes all to prove the sincerity of his profession. He is an intelligent reader of the Bible in Chinese characters, and a man who may yet become most useful to the Church.

As for the two women, it was apparent that their knowledge of Scripture indicated a very fair amount of diligence upon their part. One of them, whose husband is blind, resides at a distance of about three miles from the chapel, but her place on Sabbath is never vacant. She attended the Mission Hospital at a time when Dr. Maxwell was in charge, and came then, for the first time, to know something of the reality of Divine things. The other applicant also gave evidence of having come through a genuine spiritual experience, and they both showed deep emotion

when informed that the Session had decided to receive them.

These four persons were solemnly admitted to Church membership at the close of Dr. Dickson's discourse on the forenoon of 23rd September. The afternoon service fell to myself. I spoke from 1 Peter, 3, 18, and can truly say that I seldom, if ever, had so sweet an assurance of God's willingness to use the weak things of this world in carrying out His own great and gracious purposes. A large interested audience filled the outer part of the chapel, while the members themselves seemed to be actuated by a very proper spirit. It was the first time I came forth to administer the rite of Baptism, or invite my fellow-believers to join in that sacred act which calls to mind the dying love of Him who finished the work His Father had given Him to do. I shall often think

of the occasion as being the fulfilment of many a prayer and the earnest of yet greater things to come.

Only a few notes need be added regarding our somewhat similar work at the four hill stations. On reaching Baksa, seven persons presented themselves for examination, and three women were passed for baptism. One of them was in very weak health. Her husband left her some years ago, but she has been a consistent follower of Christ for more than eighteen months. Although the two others were rather dull, they had learned to read the New Testament, and the office-bearers thought that they, too, might safely be admitted.

At Kamana, we saw our way to select only one from the five candidates who came forward. This poor woman has met with much affliction in her family, her four children having died within little

more than a year. She cannot read, but her knowledge of Scripture was surprisingly good, and her whole demeanour impressed us very favourably.

The Sacraments were dispensed on Sabbath at Baksa, where a congregation of about four hundred met in the new chapel. A fine earnest spirit was shown during the Communion service, and we ourselves, at least, could say that the Lord was with us of a truth. I may mention that the contributions of the native brethren in the afternoon amounted to within a trifle of ten dollars.

At Poahbe, the examination of eight persons resulted in three of them being recommended for baptism; namely, Kan Tsu and his wife, Kui Ki, with a young woman called Li Tsu. The two first gave good evidence of their acquaintance with Bible truth, Kui Ki in particular replying

to nearly all our questions. The Elders said that, with Li Tsu, they were very quiet and exemplary people.

At Kongana, seven persons were examined, but the way did not seem open for the admission of any at this time. Several had never seen the Sacraments dispensed, while others spoke in an unmistakably *legal* way, as if they had yet to learn that a man has to be justified by faith in Christ before he can speak about rendering acceptable service. Of course, we tried sympathisingly to show them, at once, the difficulty and the easiness of the way of salvation.

Our chapel was crowded at forenoon and afternoon diets of worship, many of the Poahbe members having come over to spend the day with their brethren in Kongana. It was good to be there, and those of us who attended the meeting for prayer

on the previous evening were again reminded of the faithfulness and the loving-kindness of our God.

There is, indeed, much cause for gratitude in looking back upon this season of renewed Communion at our various little churches. No doubt, we have had fewer admissions than upon any previous occasion, but we feel that increase to the membership rolls is not the only way by which true progress may be indicated. It is quite possible to have an important preparatory movement going on outside of the Church, and for a work of education in its higher sense to be advancing within her pale, while the number of admissions may be far from showing the real extent of this.

What I do regret is the non-intelligent and almost superstitious way in which baptism is still regarded by many of our

people. They think of it too much as a mere *terminus ad quem*, which should call forth their energy up till the time it is obtained, and then leave them waiting to see what sort of good may afterwards be expected. Some of them even go the length of supposing that the water of baptism is able to confer blessings which the Spirit of God alone can give.

In writing thus, however, I do not by any means wish to convey the impression that we are despondent, or that some remarkable defection has just been brought to light. I would only be reminded that the very peace which we enjoy, the vague desire of hundreds to become connected with the Church, and what might be called the excitement resulting from this rapid extension of interest, while far from being an evil in itself, ought certainly to increase our watchfulness, and make us strive with

all our might to keep the movement under due control. 'All power is given unto Me in heaven and on earth.' 'Lo, I am with you alway, even unto the end of the world.' Here must we ever find our strength, our comfort, and our hope. There need be no fear for the work. A time of reaction may set in, even persecution may arise, but none of these things should move us. God will surely watch over His own, and will not fail to uphold His people in every time of need.

#### 4. *Among the Sek-hoan.*

TAIWANFOO, 27 November 1872.—On the 14th of last month, Dr. Dickson and myself left the city here to visit our stations among the Sek-hoan, a tribe of civilised aborigines who occupy the north-eastern side of the county of Chiang-hoa. Our party consisted of eighteen persons, and

was made up chiefly of brethren from the villages of Toa-sia and Lai-sia.

All along the way we enjoyed very favourable opportunities for open-air preaching, and disposing of large quantities of Christian books and tracts. This part of our work was most interesting. Hundreds of people gathered about us in the more populous towns through which we passed, and listened with great goodwill as we spoke of God's love in sending His Son to save them. No sooner, too, had we halted for the night at any roadside inn than crowds would collect and refuse to go away till we came out and told them something about the object of our visit. I was pleased to see that those Chinamen always acted with civility, and were even profuse in their hospitality at some places, treating us to tea, and fruit, and sweet-meats, and curious cakes made up with choice little morsels of rank pork-fat.

Our chapel in Toa-sia was reached about noon on the 17th, after an entire journey of fully eighty miles. Of course the converts gave us a most hearty welcome. The last pastoral visit was in March, and they had been looking forward to the present one with much expectancy. From the thirteen candidates for baptism we examined, it was thought that two might be received, the preacher's wife, and an old woman who stumbled a good deal in her answers, but whose character was so well spoken of that we willingly consented to her admission.

As compared with our examinations among the Pi-po-hoan aborigines in the south, there was considerable difficulty in conducting this part of the work here, from the fact that many elderly people knew little Chinese, the only one of the

native languages intelligible to us. All meetings for worship in the chapel are conducted in Chinese, but in speaking among themselves, the villagers still make use of the more easily understood Sek-hoan tongue.

I was one of a small party which started for Lai-sia on Monday morning, our way lying through a hilly country for the first few miles, and then across a wilderness of loose boulders, where we forded several streams, and crossed one rapid river on a large bamboo raft or catamaran.

The village of Lai-sia is situated in a lovely valley twelve miles north from Toa-sia, and about an hour's walk from those mountain ranges which separate the civilised aborigines from the savages of the interior. The latter sometimes pay a midnight visit to the outlying houses of their Sek-hoan neighbours; so that every

hamlet has to be stockaded and otherwise secured against a sudden surprise. All the male inhabitants of the valley carry arms when going to cut firewood, or engage in any kind of outdoor work.

We had good cause for thankfulness at the spiritual progress being made by our brethren in Lai-sia. The substantial little chapel was put up last year almost wholly at their own expense, and during our stay over a hundred adults met in it every evening to worship God and listen to our exposition of His Word. Of twenty-three candidates who came forward, no fewer than thirteen were considered worthy of being received into Church fellowship, and I was glad to see that the children of the congregation were striving to attain proficiency in their education. Many were able to read the Chinese New Testament, and a class for writing the

Romanised form of the language had some bright lads in it, who may yet become useful schoolmasters and preachers of the Gospel.

We regretted that an engagement to be in Toa-sia on Sabbath evening prevented us from spending the whole day at Lai-sia, but our two short services in the early morning proved to be most helpful. At the former, Dr. Dickson preached from Rom. x. 1-4 before the thirteen inquirers received baptism; and on re-assembling soon after, with the sacred symbols before us, I simply tried to narrate the events of 'that night in which He was betrayed.' While looking over the large and deeply-impressed audience, one could scarcely realise that, only two years ago, the very name of this village was unknown, and every man and woman before me was an ignorant worshipper of heathen gods. It

was truly worth the toil of all our long walk to have the privilege of even seeing the change which has taken place.

The brethren were very sorry when the time came for us to leave. On account of distance from headquarters, and there being only one clerical member of the Taiwanfoo branch of the Mission, they cannot have more than two pastoral visits in the course of each year, while our stay with them at this time had been very enjoyable to every one. I suppose the whole of the inhabitants lined the way to the gate of the village when we were about to start. I could see the tear in many an eye. They kept signalling after us till our little company was lost out of sight, and took every way of showing their deep appreciation of our visit. I shall not soon forget my first sojourn at Lai-sia. It is a cleanly, sequestered, and most lovely spot, while in

not a few of its poor homes a work is being done which must tell upon the future of Formosa. ‘Lift up your eyes and behold the fields, for they are already white unto harvest.’

After a smart walk, we reached Toa-sia in time to conduct evening worship and administer the ordinance of baptism. The condition of things at this aboriginal village is not quite so satisfactory as at Lai-sia. Not that the people fail in attending service, or show any lack of willingness to become members, but that little headway is made in getting them to understand the spiritual nature and function of the Church of Christ. It would almost seem as if the petty officials and older people of the place had taken the matter into consideration and decided in favour of Christianity because no loss, at any rate, could arise in following the advice of foreign teachers

who were quite as influential and far more sympathising than the Chinese around them. This theory would account for the easy acquiescence of the younger people, and the irrepressible desire for baptism by many who do not possess the slightest knowledge of its meaning. In any case, what we require is more personal action, as opposed to any mere general movement or acceptance of Christianity in the slump, clearer views of the Divine character, a deeper sense of sin, faith, hope, joy, obedience; and, in short, all that which comes to a man 'not by might, nor by power, but by my Spirit, saith the Lord of hosts.' Still, there are encouragements. A good beginning has been made, and one must not forget that every Sabbath our assistant delivers God's message to a congregation of nearly two hundred persons.

On Tuesday morning, preparations were

made for continuing our work at three more Churches in the central part of the island, away eastward from Toa-sia. As the visit to this Po-sia plain involved two days' hard travel through a wild and uninhabited region, where bands of head-hunting savages keep roaming about, fifty-eight of the Sek-hoan brethren, armed with guns and long knives, volunteered to act as our body-guard ; but, on declining the use of their services, they said their weapons were chiefly meant to secure some of the heavy game they were sure to meet with on the way. I may say that our objection was afterwards withdrawn on account of the little we knew ourselves of the true position of things, and because travelling in this somewhat militant style received a certain amount of sanction from the Chinese mandarin who joined our party for the sake of the escort.

We walked single file, and the party had rather a warlike appearance in passing along. For the first few miles our route lay in a south-easterly direction. Soon, however, the last houses were left behind, and we struck inland to begin the real work of climbing over hills and wandering through jungle and water, in what seemed the most aimless and zigzag fashion. There was no trace of a road here, and the knives of the advance party had constantly to be used in clearing our way. Although it required a considerable amount of exertion to keep together, the greatest good-nature prevailed, and every one seemed willing to help his neighbour. In one place we had to break up into small companies and cling to each other while breasting the waters of a deep, rushing river; at another, the least false step over the great shelving rocks we had to

cross would have hurled us into the tarn beneath ; while, further on, we walked through narrow gorges from which the light of the mid-day sun was well-nigh excluded by overhanging masses of thick foliage. So far as the magnificent scenery of this part of Formosa is concerned, I cannot even attempt a detailed description. The luxuriant, brightly-coloured vegetation ; the forests, with their tangled network of climbing plants ; and the vast fields, with their long rank grasses ; all lonely and deserted, with not a trace of the presence of man, made a very deep impression on us, and presented a sight which to one member of the party at least was surpassingly grand.

When we halted for the night about sunset, our stalwart travelling companions immediately piled arms and made themselves useful in every way they could. Some

cleared the ground which was to do duty as our four-poster, some collected a welcome heap of leaves and dry brushwood, while others kept combing the stream and several neighbouring pools with their little hand-nets. The three large camp-fires which soon lighted up the valley added greatly to our comfort. On two of these the rice was cooked, the third being reserved for preparing an abundant supply of newly-caught fish. It need hardly be said that our humble fare was much relished, and partaken of with very thankful hearts. There was a little pleasant chat afterwards, with two or three blood-curdling tales about the savages whose territory we had invaded; but, before long, we all came together for evening worship, which was conducted in Chinese throughout, as no one present could lead in the better understood Sek-hoan tongue.

Relays of the men kept watch during the night, and we spent some five hours in refreshing sleep under the open sky.

An early start was made on the following day, during which we walked as hard as the nature of the ground would allow. Towards noon, however, it became evident that another night would require to be spent in the mountains; and this time, we had to undo our burdens in rather a dangerous spot of the aboriginal country. I chose my sleeping-place at the foot of a tree, and wondered what would be the best protection against the enormous snakes which abound in Formosa. This night our commissariat and evening worship arrangements were somewhat less elaborate than at our last similar meeting. Owing to greater fatigue, incessant chirping of insects, and the occasional crash of some large animal or savage through the

woods, we got very little sleep; and, accordingly, we were again on the move by the faintest streak of light.

It was a stiff pull to reach the summit of the high mountain before us, and even our descent on the other side had its little incidents, the whole exercise reminding me very much of Ben Nevis *minus* the footpath. I think I can still hear the loud yell which startled us soon after leaving the base of this mountain. It came from some one not very far off, and appeared to be a rallying-call, or the signal for some horrid onslaught of savages. In an instant all of us were brought to a standstill, guns began to be unslung, and silent prayer to ascend that God would interpose. What a relief it was at that moment to see some of our own brethren from Po-sia emerging from the wood, and showing their unbounded delight at the

sight of old friends ! A hunting-party brought them word that we had started, and made the suggestion about coming out to meet us. They now led the way till, to the satisfaction of every one, we reached O-gu-lan, the first of our Po-sia stations.

A few words may be said here about Po-sia itself. The name is given to a large, beautiful, and well-watered plain in the heart of those lofty ranges which divide the island from north to south. As the road winds, it lies about thirty miles eastward from the county city of Chiang-hoa. It is peopled by an almost exclusively Sek-hoan race, one of the two grand divisions of the civilised aborigines of Formosa, the other being the Pi-po-hoan, among whose settlements no fewer than six of our southern churches have been planted. There are thirty-three

little villages and hamlets scattered over the plain, and from inquiries made while visiting twenty-nine of these, I should say that at present the rapidly increasing inhabitants number about six thousand. Any reliable statement as to the extent and population of Po-sia can only be made after following the line of march along the base of the high hills, and engaging in conversation with intelligent men in each of the villages. The circulation of false rumours by a number of anti-missionary Chinese pedlars led myself and two of the native preachers to be thus engaged for more than a week, and the information we obtained regarding the tribal languages, manners, and distribution of the people was not less interesting than useful for the further extension of our work.

The introduction of Christianity into Po-sia is only of recent date, and took

place under the following circumstances. The agent of a mercantile house in Takow happened to be spending some days at Toa-sia about two years ago, and mentioned to some sick people that there was a foreign doctor in Taiwanfoo both able and willing to help them. Soon after, a party of far-travelled strangers presented themselves at the mission Hospital for relief. One of them was a native of Po-sia named Khai-san, who had relatives living at Toa-sia, and who came now to place himself under the skilful treatment of Dr. Maxwell. No difficulty was experienced in dealing with his bodily ailment, but the poor idolater was spoken to about another disease, which required to be dealt with in a very different manner. His interest was aroused, much prayer was offered on his behalf, and in less than three months the heavenly

light and peace broke in upon his soul. On returning to the north, he lost no time in speaking to friends and neighbours about his new-found treasure. He produced God's Word, and although no scholar himself, others assisted him in deciphering the difficult Chinese characters, and in translating several little Gospel leaflets, which were read and re-read and talked over by all sorts of people. Khai-san had also to explain about praising God, and tell what was meant by people meeting together for worship without any sacred object being placed before them. A new thing was seen in Po-sia. One here and another there gave up the practices of idolatry, some of our simple Church hymns came to be familiar, and in one village an attempt was made to hold weekly Christian services. Thus the movement had fairly commenced.

Through the influence of this earnest, simple-minded man at least thirty adults were now waiting to have expounded unto them the will of God more perfectly.

It was a considerable time before rumours of all this reached the city, and not till July 1871 that two native preachers were sent from Taiwanfoo to make full investigation. In due time they reported that a movement favourable to Christianity had really taken place ; that the people were kind, attentive, and thankful for their presence ; and that, even already, some appeared to have received the Gospel not 'in word only, but in power, and in the Holy Ghost, and in much assurance.'

Dr. Maxwell and Mr. Ritchie visited the region in September, going first to Toa-sia, where it was found that, both in depth and extent, this work of grace ex-

ceeded their expectations. Nine persons were baptized there, and arrangements made for building the present neat and substantial little chapel at Lai-sia; but, owing to continued heavy rain, it was found that the journey could not be continued on to Po-sia.

In the following March, Mr. Ritchie, Dr. Dickson, and Mr. Mackay of the Canadian Mission at Tamsui, visited Toasia, and were afterwards led inland to Po-sia. The joy and hospitality with which they were received was overpowering. Hundreds of people crowded round them from day to day, to whom medicines were dispensed, and the words of eternal life declared with all earnestness and simplicity. Of course, no one would say that this interest proceeded altogether from genuine religious feeling. In such circumstances we never meet with a sudden and widespread desire to em-

brace the Gospel for its own sake, and I hardly know any truth which requires to be pondered more frequently by those labouring on the foreign mission field. The people need to be led out from their gross heathenism; they need to be kindly and persistently spoken to about God, and sin, and faith in Jesus Christ; and especially must the Spirit teach them, or results will go very little beyond the indignant and ostentatious breaking up of their pretty little shrines. Yet the opportunity was most precious, and fitted in every way to make one praise God and think hopefully of the days to come. My brethren remained with the people for about a week, admitted twenty-two persons by baptism to the Church of Christ, and saw preparations made for the erection of Chapels in the villages of O-gu-lan, Gu-khun-soa, and Toa-lam.

The second missionary visit to this remote region is the present one by Dr. Dickson and myself, about which only a little need now be said. At O-gu-lan, we had a good account of Brother Iam, the native preacher who has been labouring here for eleven months. His work seems to have prospered, as twenty-three of the children were able to read, and ten able to write, the colloquial Chinese in Roman letters. At Toa-lam one of the members had to be placed under Church censure for improper conduct; and at Gu-khun-soa, we had endless opportunity for preaching and speaking personally to a most willing and guileless people. In all, thirty-five candidates for baptism were examined, and seven of these received into Church fellowship.

While crossing the plain one day, we passed a small company of wild, half-

clothed men, who were said to belong to the Bu-hoan tribe of savages on the east of Po-sia. They were now on friendly terms with the Sek-hoan, and had, therefore, no fear in coming this way on their bartering and head-hunting expeditions. In many respects, they are a very fine race; tall, muscular, self-possessed, and not by any means so degraded as one might expect them to be. From inquiry made afterwards, it would appear that they are strictly upright in their dealings with each other and with the Sek-hoan. They greatly dislike the Chinese, who have encroached upon their fair lands on the western side of the island, and driven them to the mountain fastnesses of the interior. Their language seems to be a very simple one, as we had no difficulty in noting down about four hundred of their words. Here are the first

ten numerals:—*Khial, Dabab, Turub, Supat, Rimab, Maturub, Mapitub, Ma-shupat, Mngarib, Machal.*

Two days' hard walking brought us out again to Toa-sia. As we had still a long journey before us, we set ourselves to this on the morning of the 10th. The county city of Ka-gi was reached by the evening of the second day, and here we thought it best to separate, Dr. Dickson going on to Taiwanfoo to see how matters had gone during our absence, and I to two Pi-po-hoan stations, which had not been visited for some time.

It was far on in the night before I arrived at our chapel in Peh-tsui-khe, a quiet little hamlet near Pillow mountain, and about five miles eastward from the market-town of Tiam-a-khau. A small congregation meets here every Lord's day, and the people are showing an evident de-

sire to grow in the knowledge of divine things. One man received baptism on the Sabbath of my visit, the first-fruits, I trust, of a large and genuine spiritual harvest.

After some fifteen miles' walk to the south-west, I reached Hoan-a-chhan, the other station, about noon on Monday. Our work here continues to be in rather a backward condition. The brethren have to work very hard for a daily living, and are probably a little more dull than those we had been seeing. They proposed themselves, however, to put up a chapel and preacher's room that would enable them to dispense with the present insufficient and shabby accommodation. Poor people! they certainly need to be encouraged, and I hope the Doctor or myself may soon be able to go and take up our abode with them for a week or two.

Before returning to the city here, I

spent a night in the large village of Ka-poa-soa. The preacher from Peh-tsui-khe accompanied me, and spoke to an attentive gathering on man's duty to God, and how to perform it. Allusion having been made to the divinity of our Lord, a man ventured to remark that the speaker was contradicting himself in talking about one God, and then referring to another named Jesus. My native friend replied by saying that red-hot iron contained both light and heat at the same time, but he immediately became so animated that it was impossible for me to catch the full drift of his statement. At the close several persons nodded assent in rather a half-hearted sort of way, while I tried to add a few words on matters about which there could be no dispute. It is not by any means a source of regret that we meet with interruptions of this kind. They

show that our hearers are paying close attention to what is being said, and surely this is better far than pre-occupation, idle curiosity, or hopeless ignorance.

The population of Ka-poa-soa is Pi-po-hoan, with a sprinkling of Chinese. It contains quite a crowd of fine promising boys and girls; and this fact, I dare say, had its own share in leading us to decide that Brother Iam should take up his residence there on Wednesday first. Many of the people were most friendly, and we only hope that our brother may receive strength to do as good work as he was doing in Po-sia. His wife's infirm state of health was one reason which influenced us in thinking that he might profitably have this change to the south.

I reached the city here on Thursday last after an absence of six weeks, and was glad to find that everything had been

making quiet progress during our absence. What a privilege to be engaged in such work, and how abundant the causes for gratitude to our Heavenly Father !

### 5. *Itinerating in the North.*

TAIWANFOO, 28 May 1873.—I have just returned from a long spell of pastoral and evangelistic work in the north. It was the time for my spring visit to Po-sia, but I wished to take the opportunity of extending my journey to that part of Formosa occupied by our sister mission from the Presbyterian Church of Canada. Mr. Mackay has been labouring single-handed there for about a year, and I knew that, in the circumstances, this call upon him would both be pleasant to ourselves and helpful to the native church. My original plan was to travel overland to our

own Sek-hoan stations, and then continue the journey by going on to the more distant region. On being told, however, that the Norwegian barque *Daphne* was about to leave An-peng for Tamsui, I had my things taken on board, and we set sail a few hours after. As it was impossible at this time of the year to beat up against the monsoon in the narrow Pescadores channel, the Captain decided to double the south cape, sail up the eastern side of Formosa, and thus reach Tamsui from the north.

We had a very stormy passage; so much so, that my servant-boy and the Chinese preacher who accompanied me were dead-sick during the seven days we were at sea. While labouring off the island of Botel Tobago, our mainsail was torn in pieces, and, for several days, every other great sea we faced threatened to

engulf us. I was sorry for the poor men, who had to work hard and be content with mere snatches of time for food and sleep. It was only through repeated drenchings, and with hard clinging on, that I succeeded in getting a good look of the land which came now and then into view.

Every one on board was interested as we approached Botel Tobago. The last European visit to it was by a surveying party from H.M.S. *Sylvia* in 1867. It stands about twenty-six miles out from the south-east end of Formosa, is seven and a half miles long, and densely peopled by an aboriginal race. We saw their huts, and could make out rows of little canoes or rafts drawn up on the beach.

We sighted also the island of Samasana, which is thirty-four miles north of Botel Tobago, and fully fifteen miles east from the Formosan village of Po-song. Swinhoe

supposed that it is inhabited by fishermen of Loochooan origin ; but Captain Belcher, of H.M.S. *Samarang*, called here in 1845, and found the population to consist of about a hundred and fifty Chinese from the region of Amoy. They were then gathered into one village, and have greatly increased since that time.

I was in some hope that, on one of our long tacks, we might have come within view of Kumi, the westernmost island of the Meiaco Sima group. It lies about sixty miles east from Dome Point, and has four villages. Two or three of the islands lying further east have a much larger area than Botel Tobago, and the population of the entire group is estimated to number about ten thousand. They are said to be a poor but contented and unarmed race, in appearance similar to the Loochooans, to whom they are subject, but resembling

the Japanese more in manner, customs, and language.

It will thus be seen that the inhabitants of the above-named islands are completely shut out from all Gospel influences. No man seems to care for them, and one generation after another has passed away without having once had an opportunity of listening to the words of eternal life. Of course, every one admits that much Christian effort is needed among such a great imperial race as the Chinese, but surely the claims of the weak, the solitary, and the few ought also to be acknowledged. By so doing we follow in the very footsteps of Christ, while it would be difficult to name a more potent means of blessing to the Church itself than the labours of men like Williams in Eromango, of Gardiner among the Patagonians, and of those noble Moravian

brethren out by the highways and hedges of the foreign mission-field. In the present case it may be suggested that the junk which is sent annually from the Meiaco Sima group to within easy distance of the missionaries at Foochow might afford an opportunity for some pioneer work being done.

There is almost nothing to remark about the occasional glimpses we had of the land on our left. It is such a shelterless, rock-bound coast, that we were compelled to stand well out to sea, and only at Black-Rock Bay and Dome Point did the objects on shore come well into view. Especially towards the north, the great wooded mountains rise six and seven thousand feet from the water's edge, and lying a mile off, no bottom can be found after running out 115 fathoms of line. What with rapid currents, a very deep

sea, and want of harbour accommodation, it is quite evident that the resources of Formosa can never be developed from its eastern side.

On arriving at Tamsui, I called a small boat and was rowed across to the residence of Mr. Mackay. He give me a truly Highland welcome. The thinness of our ranks here tends all the more to increase the joy of fellowship when we do happen to come together. It took some time to have my cases of books and other things brought ashore; but in a few hours the native assistant, my servant-boy, and myself felt comfortable in every way, and thankful that our seven days' tossing had come to an end.

Tamsui, the north-western port of Formosa, was opened to foreign trade by the treaty of Tientsin, and a few European places of business have been erected here,

the number of residents being about equal to that at the southern port of Takow. Lofty hills in the immediate neighbourhood attract the visitor's attention. The harbour is entered through a deep and narrow channel which opens out into a broad, lagoon-like, river. At first sight the place might be taken for some district in Perthshire, but a nearer look soon dispels the illusion. Over there, nestling among the broad banana leaves, the peculiarly pointed roof of the Chinese joss-house presents itself, clumps of waving, feathery bamboos are seen higher up, while the people, and all the surroundings of the dirty little village, at once reveal that this is not one's own dear native Scotland.

Mr. Mackay arrived in Formosa a few months after myself. The Foreign Missions Committee of the Church in

Canada having given him liberty to fix on some eligible field of labour in China, his attention was turned to this island while sojourning with our English Presbyterian brethren at Swatow. A decision in favour of North Formosa was come to during his subsequent stay at Takow, where full advantage was taken of the opportunity for linguistic study, and becoming acquainted with all practical details of the medical, evangelistic, pastoral, and training work carried on there. It was a great joy to Mr. Ritchie and Dr. Dickson that they were able to accompany him, and see him comfortably settled down in his chosen field of labour. At that time it was also arranged that Dzoe, one of the Takow native preachers, should proceed to the north, and thus enable Mr. Mackay at once to begin the work of the Mission.

On the Sabbath after my arrival, we

rowed eleven miles up the river to the village of Go-ko-khi, where Mr. Mackay has had a neat little chapel erected, and where the Gospel is preached every Lord's day. At the time of our visit the prevailing feeling among the people was one of mere curiosity, and I was sorry that some of the converts appeared to have such worldly notions regarding our work and everything connected with it—a mistake the Chinese easily fall into, but which acts like dry rot in our efforts to build up a pure and spiritual Church.

The following day we went to Bangkah, a large town where Dr. Douglas of the Amoy Mission preached during that memorable visit in 1860 which led to the commencement of stated Christian work in Formosa. We tried repeatedly to have open-air meetings here, but with very little success. The march of two 'red-

haired barbarians' through the place seemed to awaken a great amount of wonder and suspicion, and several of the huge, ill-favoured curs, which abound in every Chinese city, kept barking after us as if their bodies would burst. One more stand was made with the view of having a little quiet talk on the truths of Christianity, but it was no use, and we were simply hounded out of the place.

Walking a few miles further on, we reached a considerable village beautifully situated on a branch of the Tamsui river. We had been travelling for several hours rather badly protected against the fierce glare of this eastern sun, and felt faint and hungry ; so that grateful feelings arose on our being directed to the house of an influential Chinaman who came to a knowledge of the Gospel during his stay on the mainland. He certainly treated us

that day with all the simplicity and kindness of an earnest-hearted Christian. I believe that A-Chhun is one of God's hidden ones. He leads a consistent life before his heathen neighbours, and even his enemies regard him with respect. We came afterwards to know that he has supplied funds to help one of the missionaries in bringing out a Bible Dictionary in Chinese. Oh that God would speedily raise up hundreds and hundreds of men like this ! It must be largely through their instrumentality that the compacted heathenism around us will be broken up, and the kingdom of our glorious Redeemer established in its place. Lord, speed the day ! It is sure to come. The first glimpse of dawn can now be seen, and the full reviving flood of glory must flow and dispel the gloom of poor, benighted China.

We had proceeded on our way for only a few miles, when another village, of five or six thousand inhabitants lay before us. A few stragglers passed, and then we were surrounded by a good-natured crowd of persons who began to criticise our dress, and to speculate about the business we might have on hand. The greater number seemed pleased to think that the outlandish-looking individuals before them knew something of their language. Some invited us to rest before going further. As it was a gorgeous evening, and the villagers had just concluded the work and bustle of the day, we went forward to an elevated piece of ground near a Buddhist temple, where a large, orderly crowd soon gathered. Proceedings were commenced by singing one of our beautiful Chinese hymns, and then Mr. Mackay and myself tried to make

them understand something about repentance toward God and faith in our Lord Jesus Christ. The difficulties of such an undertaking are tremendous; so great, indeed, that one is thrown back on the guidance and strength of Him in whose name we preach. When the people do show anything like sustained attention, their puzzled expression shows plainly that they have failed to catch our meaning, while any announcement of the more distinctive truths of the Bible, such as the birth and resurrection of our Lord, often leads them to ask what proof we have for making statements of that kind. Again and again have I noticed the look of disapprobation, on referring my hearers to the book I held in my hand, as being the rule of life and the fountain of all moral and spiritual truth. Even on the present occasion, a number of the people made

no effort to conceal their opinion that some of the things we said were both incredible and of no practical value. Before leaving we distributed a packet of leaflets, and one quiet, intelligent old man invited us to repeat our visit. As that whole region is lying in deep spiritual darkness, there can be no doubt that an outpost in Chiu-nih might prepare the way for gaining an entrance into Bang-kah itself.

We returned to the Port on Tuesday, and were engaged in study of the language till Saturday. I preached to the European residents on Sabbath morning, and to our Chinese brethren in the afternoon. The latter have not yet succeeded in securing proper chapel accommodation, but premises have been rented which may serve for a time. A medical colleague is expected about the end of the year, and on his arrival arrangements will doubtless be

made for the erection of suitable buildings. It is, of course, still the day of small things at Tamsui—small, however, not in the sense of remaining long in that condition. The seed planted in good ground, and properly cared for, soon springs up, and so will it be with this welcome sister Mission in Formosa.

Mr. Mackay's third and only other place of worship is at a place called Sin-kang, where Brother Dzoe is now doing good service. This village is not to be mistaken for an old Dutch township of similar name in the Taiwan county. It stands at the head of a fertile valley, three days' journey south of Tamsui, and eighteen miles north from Lai-sia. Its inhabitants are Sek-hoan, who came first to know something of the Gospel through their fellow-aborigines at our southern stations. They have just completed the

erection of a neat little chapel, and things look as if the work would rapidly extend inland from this promising centre.

Meanwhile, I was beginning to feel a little uneasy about my long absence. Having had eight days' pleasant intercourse with Mr. Mackay, and having seen the initial stage of a most hopeful movement, I wished to be off and into the midst of that work which was awaiting me at our own stations in Chiang-hoa. He agreed to accompany me as far as Sinkang, and we made an early start on the first Tuesday of April. Till about noon, our way lay over a high table-land, where the richness of the soil and the sparseness of the population were the more noticeable features. A score of farmers from any country district of Ireland or Scotland settled here would soon bring the agricultural wealth of the place to light.

We halted for the night at Tiong-lek, a market-town about twenty miles south from Go-ko-khi, and only some three or four from the western coast-line. The landlord of the inn gave us the use of what he called his 'best bedroom'; which, however, turned out to be rather a poor affair, with damp earthen floor, no glass in the window, and not by any means free from the usual *entomological accompaniments*. After resting, we came out and strolled to the end of the main street, where a party of villagers met us and listened so attentively to our remarks, that we returned with them to Tiong-lek, and preached to a large crowd about the kingdom of God having come nigh to them. Another good meeting was held in the back hall of the inn, our landlord kindly providing seats for any who wished to be present. The people of Tiong-lek are Chinamen

from Fokien, with a very small sprinkling of aborigines and Cantonese Hakkas. They certainly treated us with much civility, and admitted both the reasonableness and the importance of what we had been saying.

The next day's journey brought us to spend the night at Tek-chham, an important county town, and headquarters of the civil government in the north. Being a *Hien*, or city of the sixth order, it is walled, and has a small garrison. Some of its streets are very busy, and lined with shops which have their goods displayed in great variety and profusion. Except in the cloth-shops, very few foreign articles could be seen. I was struck with the quantities of different kinds of fish and native fruits which were exposed for sale. As Tek-chham is seldom visited by Europeans, our presence created no small stir, and quite a crowd followed us wherever

we went. Several times we did try to say something about there being 'one thing needful,' but the curiosity and excitement were so great, that it was impossible to proceed. One's heart could only yearn for those dear brethren of mankind. I do feel for the bright laughing boys who always turn out on such occasions. How long, O Lord? O Church of Christ, how long?

On Thursday afternoon we reached Sinkang, and had the pleasure of meeting with those who received us as the humble messengers of peace and blessing to this people. Service over in the evening, I gave them a short account of our work at the southern stations. They seemed greatly to relish this, and expressed their joy that many besides themselves in Formosa were striving to be God's witnesses for the truth.

We were early astir the following

morning, and, after a hearty farewell to Mr. Mackay, our own little company set forward for the remaining part of the journey. Towards mid-day we halted for slight refreshment at Ba-nih, a busy market-town with a Hakka population. Those settlers from the Canton Province are an intelligent, prosperous, and pushing race, and are found scattered all over the western side of the island. Their spoken language differs very considerably from that used by other Chinese emigrants to Formosa, and their women do not conform to the stupid practice of binding the feet—a seemingly unimportant matter, but one which exerts a most direct influence on their physical and social condition.

About five in the afternoon, and while toiling across the spur of a high mountain, our eyes were gladdened with the first

sight of Lai-sia. Away in the distance we could see the stockaded village which contains our chapel, and which—better still—contains not a few earnest souls who have become temples of the Holy Ghost. We knew the welcome that awaited us, and walked no longer with toilsome, lagging steps. So soon as our approach became known, small parties came out to meet us, and very soon we were filled with joy at the kindness and warmth of our reception.

It was with much gratitude I learned that Church matters in Lai-sia were continuing to prosper. On their own suggestion, the converts had erected a house for the use of the visiting missionary. There are three rooms in it, and it is situated just within the village gate. The native preacher has also been very diligent, as nearly every child from

twelve years old and upward was able to read and write. Sixteen candidates for baptism were examined on this occasion, and of these six were received into Church fellowship. I thought, too, that the time had come for the members here to choose three of their number to act as office-bearers. Of course, the importance of the step was fully explained to them. The choice they made called forth my own warm approval, and every one was pleased at the ordination of A-ta-oai and Bun-liong to the Eldership, and of Ka-pau to the Deaconship of the congregation.

There was no interruption to this feeling of encouragement during my subsequent visit to Toa-sia. I found that the chapel there has been enlarged to more than double its original size, and that other premises have been added, which include a schoolroom, preacher's rooms,

and accommodation for ourselves. Moreover, all this extension is due to the liberality and exertion of the native brethren themselves. Nor were indications of true spiritual progress awanting. I baptized six adults, among them being a young man of some promise, and the wife of the village *Thong-su*—or *Sek-hoan* civil officer, who resides here. This woman possesses a good intellectual apprehension of saving truth, and her character is said to have recently undergone a very marked change for the better. I regret that the preacher now in charge is himself rather defective in knowledge of Scripture facts and doctrines. He seems, however, to be sincere, and God is evidently blessing his work.

I arrived in Po-sia on 23rd April with a party of forty. We made a very early start from Toa-sia on the 22nd, and passed

the night under some trees in the mountain region east from Chiang-hoa. Soon after reaching our O-gu-lan chapel, about dark the following day, a large missionary meeting was held, at which I spoke of God's work in the south and at the stations of the Canadian Mission in Tamsui. The brethren at O-gu-lan have commenced the erection of what promises to be the neatest building for Christian worship in the mission. A special feature about it is that one of the little side galleries will be made to serve as a sleeping-room and study on the occasion of our own visits. The arrangement is a very important one. While moving about over this wide field in all kinds of weather, we sometimes require to spend the night in dark, filthy, dens which cannot be wholesome. At such times any discomfort arising from the presence of rats, lizards,

cockroaches, mosquitos, and even of the active, persistent little flea, can easily be got over if one keeps strong, and there is water at hand for having a good bathe. So far as climate is concerned, we have really nothing to fear ; and yet, the missionaries are often laid up with fever, while mercantile residents at Takow and An-peng enjoy a fair amount of health. To put the whole thing right, it is only necessary that other brethren should imitate the considerate action of our friends in Po-sia. One upper room at each station would be an immense boon. We cannot afford to have invalids in Formosa.

The morning after my arrival I went over to Gu-khun-soa, where the second of our Po-sia chapels has been built. This village is situated at the base of the hills, on the north-eastern side of the plain. It is one of the principal bartering-places be-

tween Po-sia people and the savages of the interior. The preacher gave me a warm welcome, and at once called for six persons who wished to receive baptism ; but, at the close of a very prolonged examination, I could see my way to admit only one of these. He is a young man of considerable intelligence, and one who has made good use of his Chinese New Testament. My native friend spoke highly of the sincerity of his profession, and said he was well fitted for being useful.

Early on Friday morning I went on to the third of our Po-sia chapels. It stands in the village of Toa-lam, about three miles south-east from Gu-khun-soa. A large company of candidates was awaiting me here, and I immediately began the work of inquiry. As the Bible knowledge of the majority appeared still to be at a very rudimentary stage, and I had

arranged to be in O-gu-lan on the morrow, only the more promising were examined at length, all connected with the congregation being invited to assemble in the evening for worship and further instruction. Before leaving, I saw my way to announce that three of the candidates would be admitted.

On Saturday, the elderly brethren and myself had a very busy day at O-gu-lan. After giving satisfactory profession of faith in Christ, no fewer than ten adults were passed for baptism. Their acquaintance with Scripture was quite above the average, and good evidence was given that they were all persons who led consistent blameless lives. A meeting for special prayer was held in the evening, at which we asked that God would graciously forgive all the errors and imperfection of our work, that the names of our brethren

to be received might be written in the Lamb's book of life, and that every soul would be blessed abundantly at our services on the morrow.

The Sabbath forenoon gathering of the three congregations took place at O-gulan. As no house there could have contained so many, several brethren were engaged the night before in erecting a wooden platform under the branches of a large tree. At least four hundred and fifty persons met around it that morning. There was something grand about the whole surroundings, while the interest and attention of the people were everything that could be desired. After sermon, the fourteen whose examination had been sustained stood forward, and again confessed the name of Christ before receiving baptism. The scene was most impressive, making one feel inclined to shout for

joy at the mercy and lovingkindness of our God.

Our Communion service was held in the afternoon at Gu-khun-soa. Here, the whole wooden front of the chapel had been removed, and even with that, the audience extended far into the court. What a motley crowd ! The church members—quiet, and decently clad—were seated immediately before the reading-desk, behind them were the adherents, or persons who come to worship, but have not yet received baptism, and further out, there stood a large company of non-Christians, looking on in stupid and silent wonder. Among the latter, I observed many Sek-hoan, a few Chinese who trade in the Po-sia villages, and little groups of powerful fellows who were only very partially dressed, and armed with knives and long spears. They were Bu-hoan and

Tsui-hoan savages, out bartering the produce of their mountains for salt and powder. Everything considered, the meeting was a very successful one. A few of the Tsui-hoan understood Chinese, and many have carried away some good impressions. Two of them made signs of friendly recognition to me at the close, which reminded me that we had met on the occasion of my former visit. The members themselves seemed to enjoy the service. There was no idle staring about, but rather an appearance of much thoughtful earnestness, especially when the bread and wine were being passed from hand to hand. The Chinese *cash* of the offertory amounted to about Two Pounds sterling.

At this point I concluded the strictly pastoral part of my duties, and was now free to engage in a little evangelistic work among the non-Christian villages of Po-

sia. The native preachers heartily aided me in this work. Our usual method was to go direct to the school of any village we entered, and begin by having a friendly chat with the teacher. Neighbours would then gather about and show great willingness in listening to our message. We also distributed tracts, and supplied persons suffering from malaria with small doses of quinine. The people everywhere treated us with civility and respect.

On returning to O-gu-lan one evening while thus engaged, A-tun—a Sek-hoan bartering man who understands the language of the Bu-hoan—introduced a party of aborigines who wished to see me. He said they belonged to the Bu-hoan tribe, and had brought a message from their chief, A-rek. I soon ascertained that they wished me to accompany them to their village of Tur-u-oan in a remote

part of the mountains, east from Po-sia. The chief was ill, they said, and it was thought I might be able to help him. As the opportunity seemed a good one for getting to know something of these people, I readily consented, and we arranged that I should start with them from Gu-khun-soa on the morning of 12th May.

The half-dozen men who composed the deputation were darker in colour than the Po-sia people. They belong to a beardless race, and do not shave, as the Chinese and Sek-hoan do, their coarse black hair being simply thrown back, tied close to the head, and either twisted into a knot, or left hanging behind in a loose unplaited mass. Their facial tattoo-marks take the form of short bars, placed horizontally in a column down the middle part of the forehead and lower jaw. I noticed, too,

that the lobes of their ears had been pierced, and the perforations enlarged till they could receive pieces of half-inch reed, which were used as ornaments. One tall fellow had a necklace composed of human teeth. All of them were *sans culottes*, and the very scanty clothing they did wear left by far the greater part of the body exposed. Their weapons consisted of spear-heads fastened on bamboo rods, and long, slightly-curved knives, which were worn in wooden scabbards. I was told that, in return for skins, deers' horns, and other such things, Chinese barterers supplied them with fire-locks to a limited extent. They had never been visited by any European, and even a native of Po-sia would not dare to enter their territory without permission from some one belonging to the tribe. Their language is rather musical, and has a decidedly Malayan ring about it.

I was up before daybreak on Monday morning, and at once crossed over to Gu-khun-soa, being accompanied by my servant-boy, a Chinaman who carried a few presents for A-rek, and the interpreter, A-tun. To my great delight, I found that the Bu-hoan men had kept their appointment. They were waiting when we arrived, and the chief had sent his eldest son to escort us. In an hour after, we entered a mountain pass to the east of Gu-khun-soa, and were fairly on the way. Those of us from Po-sia travelled with bare feet on sandals of plaited straw, an arrangement which is both cool and very convenient when much water has to be crossed. The country through which we passed was everywhere in its primeval condition, and we had seven hours' laborious march through it before halting to take food. It would be about an hour before

sunset when Tur-u-oan was pointed out to us from the brow of a steep hill. After fording the river lower down, we began the ascent, and soon met parties from the village. At last we passed through the crowd of wondering natives assembled outside, were conducted to the largest of the huts, and in a few moments more stood before one whose name for years has been a terror to people on the western side of these hills.

A-rek was found to be suffering from fever, and in rather a weak condition. I gave him a good dose of quinine, and a little later he drank off some beef-tea prepared from Liebig's extract. Both preparations had to be tasted by myself before the chief would put them to his lips. There was little more done that evening. The prospect outside was anything but inviting, as rain came on, and

the great lonely mountains got covered in mist. Some thirty villagers gathered into the large apartment where we met, who were rather shy at first, but more communicative when my presents were brought out. These consisted of needles, wooden combs, flints for striking fire, half a yard of red flannel, some buttons, and a piece of old brass chain which had several keys attached to it—this being thrown in because of the notice it attracted from some younger people. I satisfied myself that none of them had any notion of the marketable value of gold as compared with brass, so that interest in the chain was not to be explained in that way, but simply on account of its being a rare object, and useful to them as an article of personal adornment. Many of the remarks they made were translated into Chinese by A-tun, and had more or less

reference to myself. One of them said that, not having a shaven head like the sons of Han, I must belong to their own tribe ; and another informed his fellow-villagers that I would not die, even although my head were cut off. Intellectually, they seem to be mere children. They use their fingers in counting. For example, a large party hunting for game, or on the war-path, would separate into two companies, and arrange to meet again by *one hand*—that is, in five days. As we sat together that evening, I was interested to see some of the girls and lads playing a small musical instrument like a Jew's harp. The twanging sound it gave was not unpleasant, but soon became rather monotonous. On learning that they had a selection of native songs, I wished to hear several, but they seemed bashful to begin, and my invitation was not re-

sponded to. I fear my own efforts to tell them about the Great Father, and of His love for sinful men, were not very successful.

Next morning, on coming out to reconnoitre, my eye caught sight of a row of human skulls and heads fastened up at the end of the chief's house. They were mostly cloven in, and some of them were comparatively fresh, and had a most ghastly look. The greater number of the other houses or huts were similarly provided. I counted thirty-nine in one collection, thirty-two in another, twenty-one in a third, and so on. They were the terrible outcome of clan-fights among the savages themselves, and of many a fatal meeting with people of the west. The unsubdued tribes here have been brought to bay by the advance of civilisation. The hand of the Bu-hoan is against every

man, and he considers nothing more praiseworthy than to succeed in transfixing any straggler who wears a pig-tail. Not only the Chinese, but Sek-hoan who have submitted to mandarin rule, are made to supply the demand for heads. One of the most active and intelligent of our Church members informed me that not a year passes without ten or fifteen cases of successful head-hunting taking place in and around Po-sia. In some years the number is much larger. This degrading practice appears to be carried on in much the same way, and—*mutatis mutandis*—for the same general reason, as it is in Borneo. It has come to be so largely mixed up with the beliefs and customs of most of the eastern tribes that, apart from all quarrelling, heads must be brought in to keep up the traditional stand against Chinese invasion, to show the continued possession of

bravery, and to furnish an occasion for excitement, for jubilation, and for the consumption of jarfuls of native whisky.

On turning away from these sickening sights and entering the large cabin again, I felt sad at heart on seeing further evidences of this awful degradation. A number of very suspicious-looking implements were lying about, and there could be no mistake about the thick coils of hair which dangled from one of the beams. These were the queues of murdered Chinamen, and belonged to the grinning heads I had just been looking at. I have myself no doubt that many of the Bu-hoan are cannibals. It is an ascertained fact that, in some cases, the heads they carry off are boiled to prepare a jelly-like mass, which is made up into little cakes and eaten, in the belief that, by doing so, they demonstrate the com-

plete ness of their victory, and become nerved for further deeds of bloodshed. One could not look on this people without a feeling of the deepest pity. They are in some respects a fine race. All who know them say they are truthful, chaste, and honest. Murder is the most frequent of their heavy sins. They regard human life as of little value, and glory in hacking the bodies of those from whom they have received any real or fancied wrong. The men occupy themselves wholly in the chase, in making raids upon other hostile clans, and in the more congenial excitement of hunting for the heads of their Chinese or Sek-hoan neighbours. Their women tattoo the face all over in a way which imparts a positively hideous appearance to the older people. They find occupation in raising little crops of millet and sweet potatoes on the hillsides, in weaving

certain kinds of coarse cloth, and in every sort of household and menial drudgery.

I made many attempts to convey some of the more elementary religious truths to the minds of those poor brethren, but with very little success. I dare say the main obstacle was the difficulty of maintaining the interest of our old opium-smoking interpreter. The heavy *douceur* he received from A-rek had enabled him to lay in a good supply of 'the flowing poison,' so that he simply would not be bothered; and, in any case, could see no earthly use in repeating the sentences I was always asking him to translate. Poor old heathen! When I did employ the language of appeal, and said a few words of kindly warning to himself, he immediately became very maudlin between his whiffs, and spoke in a way which reminded one of the process of driving nails

into a piece of rotten wood. As for the savages, it was hardly possible they could catch my meaning, their confusion being only increased when writing materials were brought out and I commenced to make a few jottings in their presence. They were afraid that something was now being prepared to harm them ; and, after an unsuccessful attempt at explanation, they seemed frightened, and the note-book had to be laid aside.

I had not before heard of a rather singular custom which is observed by those Bu-hoan. When any one dies, his friends do not convey the body to the outside of the village for burial. The log fire, which always smoulders at one end of the apartment, is immediately cleared away, and a deep hole is dug, into which the body is placed in a sitting posture. Pipes and tobacco, with other

articles used by the deceased while living, are placed beside the body ; some simple ceremony of mourning is gone through, a couple of the nearest relatives fill up the grave, and then, everything again goes on as usual.

They commence the erection of their houses or cabins by digging a large square pit about four feet deep. The earth forming the floor of this pit is afterwards firmly beaten down, and the sides built round with large stones. The wall is afterwards carried three feet above the level of the ground, a bamboo framework is thrown over from wall to wall, so as to form eaves about two feet deep on either side, and above this, thick slates are placed to complete the structure.

The chief, and two or three others who received benefit from my medicines, were remarkably friendly on the second morning

after my arrival. Their fevers had left them, and they were feeling comparatively fresh and vigorous. They proposed to show me their wells, which A-tun said was an unmistakable sign of confidence in me. I was told that one of these wells was under evil influence, and had caused numerous deaths in the village. They had been in the practice of firing into it in the evenings, so that the bullets from their long guns might dislodge the enemy. The well in question was a beautiful running spring, with a practically unlimited supply of the coolest, freshest water I ever tasted. I drank some of it in presence of the natives, and told them to have no fear, but begin again to use this water. The low wretched charnel-houses in which they live when indoors made it a puzzle to me how many sturdy fellows came to be there.

The scenery round about Tur-u-oan is

very grand and somewhat suggestive of Glencoe, only on a much larger scale. All the country within view, and for a long day's walk eastward, is inhabited by aborigines who speak the same language as A-rek's people. Further east, it is more level, and occupied by a Chinese-speaking population. One of his sons is there at present, and we certainly have the desire to follow him as soon as possible.

In former years A-rek's word was law to the mountain people for miles in every direction, and thirteen villages still acknowledge his sway. I visited seven of these, meeting with many persons who suffered from fever, to whom quinine was supplied, and several who had very severe spear-wounds, for whom I could do nothing. While thus travelling about, I met another chief whose territory lies about five miles south from Tur-u-oan, and who rules over

thirty villages. His name is A-ui-a-tan, and we may hear of him again as our work advances. I presented him with a few needles of English make, with which he was much pleased. He only knew the miserable bits of wire supplied by the Chinese barterers.

I started for Po-sia early on Wednesday morning. A great many people from the different villages came to have a parting look. There seemed to be a friendly expression on every face. Through A-tun, A-rek asked me when I would return, and almost forced me to accept a small present of native cloth which his wife had prepared. The entire journey back was one of unusual difficulty. I think I never witnessed such rain, while the fearful crashes of thunder, with prolonged bellowing and rumbling among the mountains, were something judgment-like, and gave me a peculiar

feeling of headache. It was very late before we reached Gu-khun-soa, in a much bedraggled condition.

I look back with much gratitude on this pioneer visit into the country east from Po-sia. Not that it suggests the duty of making any immediate effort for carrying the Gospel to this Bu-hoan tribe; for, apart from attempting any aggressive movement among the swarming Chinese at our very doors on the western side of the island, an immense amount of work has yet to be overtaken at the present thirteen widely-scattered stations. Many of the members, some of our preachers even, are deplorably ignorant; the trained labourers are few; and myself the only pastor over a region which, at home, would have several bishoprics and a whole batallion of Christian workers. This visit, therefore, was merely a visit, but one which

added greatly to our information, and enabled us to scatter some seeds of kindness upon a very needy, if uncongenial, soil.

I left Po-sia early on the morning of 16th May. There was some little difficulty in inducing a small party to accompany me by the way I arranged to come out. I had heard so often about the Tsui-hoan, or Water Savages, and their lake, that the present seemed about as favourable an opportunity as any for seeing that part of the country. We, accordingly, came out from Po-sia through the southern range of mountains, and reached the settlements of the Tsui-hoan, on the evening of that day we set out, here to feast our eyes in gazing on the only good-sized lake in Formosa. It is the one referred to in Swinhoe's notes, and as the present was the first European visit to it, my strong inclination to find a name

for this beautiful sheet of calm, sweet, life-giving water could not suggest one more suitable than that of Candidius. He was the pioneer Dutch missionary to Formosa during the first half of the seventeenth century, and we still know enough of him to desire that he should continue to be held in respectful and loving remembrance. Like the waters of Lake Candidius, may that pure Gospel he preached yet become a source of quiet, effective blessing to the people of this lovely region !

The Tsui-hoan do not form a very large tribe. They are not found in any other part of the island. Their four villages here are called Tsui-sia, Oa-lan, Pak-khut, and Thau-sia. A great part of their time is taken up in fishing. I saw their long canoes on the lake. Each one is formed by hollowing out the trunk of a

large tree, and is propelled by means of short, leaf-like, paddles. I remained with this singular people for about a week, and every evening tried to tell Bible stories to the large party which assembled round a huge camp fire. They were very quiet during our short prayers. Only a few of them knew sufficient Chinese to understand what was said, and they were in continual request to act the part of interpreters. They all seemed to me to be rather an indolent lot.

During my stay in this region, I made a hard attempt to visit another aboriginal tribe, the Kan-ta-ban, living in the mountain ranges on the east side of the lake. Accompanied only by a strong young Tsui-hoan, I started one morning in the hope of reaching the first of their villages about dark, but my guide made some mistake about the direction to take, and it

became evident that our walk could not be continued without food, and some little provision for sleeping-out by the way. The point from which we beat a retreat was far up a hillside where there was no possibility of getting over the deep chasm before us except by crawling over a tree which had fallen across.

On the return journey to the south, our stations at Peh-tsui-khe and Hoan-a-chhan were visited, Taiwanfoo being reached on 27th May. I had been away for nearly three months, and, besides innumerable opportunities for preaching and speaking to all sorts of people, had distributed about two thousand Christian books and tracts, the greater number of them having been purchased at their full value. Had we only a large band of fully qualified native preachers and teachers, I think that a secure foundation for our work could be

found in every part of the Island. We must at once set about the training of young men connected with the Church. At a number of our stations the people are doing their part very well indeed, and we must do ours by supplying them with ample opportunity for becoming earnest and useful Christians.

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